your refusal of sinful enjoyments to any motive but the true one, to suffer the men of this world (as David says) 'foolishly to think that you are even such an one as themselves;' or worse than this, to remain so long halting between two opinions,' and when at last the book of life shall be opened, you shall, when too late, discover that your name is not enrolled therein."—*Blunt.*

Questions for Self-examination in Reference to Public Worship.

1. Is my heart renewed by the Holy Spirit? Without this there can be no godliness, and consequently no acceptable worship (Rom. viii. 8, 9).

2. Is my service intelligent? Do I understand *why* and *what* I worship? (John iv. 22). It is only through Christ, and as I am taught by the Spirit, that I can have access to God (Eph. ii. 18).

3. Is the worship which I offer spiritual? (Matt. xv. 8). When in the sanctuary, do I endeavor to banish all thoughts about secular matters? At a right time and place they may be lawful, but here they are sinful; they are like the buyers and sellers whom Jesus expelled from the temple, and by whom the house of prayer had been converted into a house of merchandise (John ii. 16).

4. Am I *early in attendance on the means of grace?* How bitter would be my anguish should I be too late for the worship of the heavenly temple! Ought I not to be ashamed and grieved at being too late for worship in God's heavenly courts? Those who love the Saviour and his ordinances will generally be early (Ps. lxxiv. 1, 2).

5. Is my bodily posture what is ought to be? The form without the power is hypocrisy, but the form *with* the power is devotion. Persons who look *about* during service, prove that they do not look *above* or *within*. God forbid that this should be my case.

6. Have I reason to expect God's blessing? Do I solemnly pray before and when I come to church, that grace may be given to the minister, to the congregation, and to myself? When the blessing has been pronounced, do I, instead of rising with indecorous haste, spend a little time in supplication, that the word preached may profit those who have heard it? (Isa. lv. 10, 11; Heb. iv. 2).

7. Do I value my religious advantages? Do I esteem the worship of God my highest privilege on earth? And do I both improve it as a preparation, and enjoy it as a foretaste of the everlasting Sabbath which remains to the people of God? (Heb. iv. 9).—*Rev. J. G. Bray.*

THE

Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 3, 1860.

The Week of Prayer.

Our readers no doubt remember with more or less interest the week of prayer observed throughout Christendom at the commencement of the present year, for the conversion of the world. In Charlottetown, the meetings, which were held with the different Protestant congregations in rotation, were numerously attended, and exceedingly refreshing. Many there felt that "it is no vain thing to wait upon the Lord," and also "how good and how pleasant it is for brethren to dwell together in unity." In several settlements of the Island union prayer meetings were also held during the week, and not without profit. From all parts of the world, good tidings have reached us respecting the week of prayer. Pastors and people were called to labor more vigorously in the Lord's vineyard, and sinners were converted to God. In view of these facts, we know it will rejoice the hearts of many of our readers to learn that another "world's prayer meeting" is purposed to be held near the beginning of 1861.

The Calcutta Missionary Conference have named the first day of January as the time for commencing this season of prayer, the Old School General Assembly in the United States have appointed the first Monday, and the British Branch of the Evangelical Alliance have designated the first Sabbath of the month (the 6th.) The Calcutta brethren will probably conform to the recommendation of the Alliance, so that the same week may be observed all over the world. The Alliance have issued an address on the subject, which we insert as it contains several important suggestions. We trust that the observance of this week of prayer may be general throughout all lands, and that Christians in this Island of every name in both town and country, will endeavor to meet with their brethren and pray for the conversion of the impenitent. In their address the Alliance says—

Our missionary brethren at Lodiana invited Christians throughout the world, to begin this year with united supplications for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups and congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

The recent missionary conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole church of God throughout the whole world," would set apart a week for special prayer at the beginning of next year; and the promoters of the conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to this effect. A similar wish has been expressed by the Lodiana missionaries. The committee of the Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily, since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first five days of the year free for other engagements, to which, in many cases, especially on the continent, they have been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of arguing and urging the privilege of united prayer.

With a view to give something of decision and agreement to our worship, the following subjects are suggested for thought, prayer, and exortation, day by day.

Sunday January 6th.—The promise of the Holy Spirit.

Monday Jan. 7th.—An especial blessing on all the services of the week, and the promotion of brotherly kindness among all those who love the Lord Jesus Christ in sincerity.

Tuesday Jan. 8th.—The attainment of a higher standard of holiness by the children of God.

Wednesday Jan. 9th.—A large increase of true conversions, especially in the families of believers.

Thursday Jan. 10th.—The free circulation of the Word of God, and a blessing upon Christian literature.

Friday Jan. 11th.—A large outpouring of the Holy Spirit upon all bishops, pastors, and ruling elders of the churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles upon the converts of his station and upon his field of labor.

Saturday Jan. 12th.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy kingdom come."

Sunday Jan. 13th.—Thanksgiving for past revivals, and the enlargement of the solemn responsibility resting upon every Christian, to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons.

These subjects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God and prevails—2 Chron. v. 14; and xx. 20—22; Acts iv. 31—33. Every day the standard of the cross advances. Every day new fields of labor will open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring up all his wrath. The very successes of Christ's soldiers, multiply the calls for reinforcements. Our only hope is in God. Our expectation is from Him. Shall we not arise, and with one heart and one voice, call upon Him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessings have fallen on many lands. There is a sound of abundance of rain. Shall not the posture of the Church be that of Elijah, prostrate in importunate prayer? It was when all the people shouted with a great shout that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last recorded words of the Son of Man are reverberating through Christendom. "Surely I come quickly." Who will not respond, "Amen. Even so; come Lord Jesus!"

Worship of the Virgin.

Of the peculiar and distinctive errors of Romanism, that which claims first notice both from its antiquity and from its being in the eyes of the many the most prominent feature of the system, is the worship of the virgin Mary—Mariolatry, as it has been called. To Protestants, who have always been accustomed to look upon paying the creature honors due only to the Creator a violation of the express and oft-iterated commands of God, scriptural arguments against the general principle are entirely uncalled for; yet as this worship is set up in our midst, and as some will claim countenance even from Scripture, from the peculiar position of the mother of our Lord, and from the voice of antiquity, for considering hers an exceptional case, it may not be out of place as concisely as possible to test the validity of these grounds.

Protestants are often met at the outset with the assertion that the Virgin is not worshiped as God—that the church recognizes three degrees of worship, namely Dulia, which is due to the saints; Hyper-dulia, specially devoted to the Virgin; and Latria, which is only to be paid to the Deity as our Saviour says in reply to the third temptation—"Him only shalt thou serve," (*Latreuseis*). Be that as it may, the distinction is easier made than carried out. The church has nowhere defined the amount of *Ko-tow* that is to distinguish these degrees; and in the case of the Virgin we have only to refer to the Romish rituals themselves, particularly, for instance, the Psalter of the Virgin, and the Parody of the Hymn of St. Ambrose—to perceive that there is no expression of Worship to God which is not also applied to the Virgin.

As regards scriptural authority, we will refer to the passages in which the mother of our Lord is at all mentioned or alluded to. They are briefly as follows:—

Matthew.	Mark.	Luke.	John.
i. 16 to ii. 23	• •	i. 26 to ii 35	• •
• •	• •	ii. 41–52	• •
• •	• •	• •	ii. chap.
xii. 46–50	iii. 21, 31–36	viii. 19–21	• •
xiii. 54–56	vi. 3, 4	vi. 22	• •
• •	• •	xi. 27, 28	• •
• •	• •	• •	xix. 25–27

One would suppose it impossible, from these passages—which are the only ones to be found—to derive the shadow of a pretext for the Romish practice; yet so it is, that they claim to be borne out in the expression in the *Ave Maria*, or address of the angel Gabriel, Luke i. 28—"Blessed art thou among women." If such were sufficient authority, ought not Jael the wife of Heber the Kenite to receive still greater honor,—of whom it is said [Judges v. 24] "Blessed shall she be *above* women." But such arguments are worthless either way. Let us hear the words of the Saviour himself;—as in the days of Paul the mystery of iniquity was already working, so also even while Christ was on earth was the leaven of Popery and carnalism beginning to stir; and more than once does our Lord check and rebuke it when it shows itself: "Blessed is the womb that bare thee and the paps which thou hast sucked." There, we might suppose, spoke warm sympathy with the joy of a mother contemplating the excellence of her first-born; but the all-perceiving mind of Jesus discerned the embryo papist, and replied, "Yea, rather, blessed are they who hear the word of God and keep it." In like manner, the answer in the parallel passages in Matthew, Mark and Luke—"Who is my mother," &c., are directed to the same ends. The passage in John ii. 4, where Jesus says, "Woman, what have I to do with thee?" is felt to bear against the system of a church which thus addresses the Virgin, "*Jure matris impera Redemptori*"—by the authority of a mother command the Redeemer. Wherefore that passage they render, "What is it to me and to thee?" while they translate the very same phrase where it occurs Luke viii. 28, as we have it in our version. And also when we are told, in Luke ii. 53, "he was subject to them." We find even here what almost appears a rebuke: "how is it that ye sought me?" Seeing, then, that Scripture affords so little encouragement to Mariolatry, what says the voice of antiquity? In the early ages of the church, down to the first four centuries—while much is said of the saints and martyrs, and the practice of "going to their memories"—no mention is to be found of the Virgin—as in the case of Moses,—and doubtless it was so ordered to defer as long as possible the inevitable idolatry,—"no man knew of her sepulchre;" and it was only when the Nestorians denied the title of the mother of God, a reaction commenced, from which the superstition arose and rapidly sprung to maturity. The Nestorian opinion was at first combated, not as having reference to the Virgin, but as that it in effect denied the divinity of Christ. Epiphanius, who wrote strongly in favor of the perpetual virginity of Mary and her title of "Mother of God," denies that even as such is she to be worshipped. He says, "If he forbids his angels to be worshipped, how much more her that was born of Anna and of Joachim." The Greek title *Theotokos*, or as it is Latinized *Deipara*—Mother of God—was established and enforced by the 5th Synod of Constantinople, in the time of Justinian.

DELTA.

The Daily Prayer Meeting.

We highly commend the principle, (for it is sanctioned by divine authority) of accurately ascertaining the strength and resources of an army before voluntarily engaging in a contest when legitimately applied; still, extensive in its application though it be, there are circumstances when it may be applied in a way at once injurious in its results and alien from its proper intention. It will be readily apprehended that its universal application would shatter the strongest and most unyielding pillar in the christian organization. Had that chosen few who were commissioned by the "Prince of Life" to lead an invasion on "Satan's dark dominions," but taken a slight survey of the imposing bulwarks and serried hosts of the enemy, and compared themselves and their resources therewith, forgetting for the moment that victory was only to be attained by *believing in the possibility of its attainment*, we may reasonably conclude that all hope would have at once forsaken them. But no; their weapons were not carnal, but mighty through God to the bringing down of strongholds. They applied the principle alluded to, not in a carnal, but spiritual sense, and found their forces as infinitely superior to those of the enemy, as the arm of the omnipotent God is to that of mortal man. It is deeply to be lamented that the invisible weapon, faith—which was designed to be such an essential element in the christian's panoply—is so seldom employed, and that the victories which it has achieved should not lead us to repose stronger confidence in its efficacy. Heb., chap. xi. How often, in view of "human impossibilities," are we deterred from cooperating with movements which would prove eminently efficient in accomplishing the gracious designs of the gospel. Let our brethren in Christ who have been considering the propriety of re-commencing the Daily Prayer Meeting, which some months since was discontinued, not allow their want of faith in the possibility of its being sustained prove a fatal bind range. While duly conscious that of themselves they can do nothing, may they nevertheless be able to say that, with Christ helping them, they can do all things. We know of no object presenting stronger claims on the co-operation of the friends and loving disciples of Jesus, than the Daily Prayer Meeting. In no way can we afford a more tangible evidence of our desire for the salvation of souls, and the wider dissemination of the Gospel message. By our meeting there in the bonds of christian love and unity, the desire and prayer of our dying Lord will be fulfilled, and His glory consequently shown forth. It will afford to the disciple whose mind is engrossed with the perplexing cares of business a salutary respite, and preserve the weak in the faith from hurtful abstraction. We shall then have our love for Jesus increased, and be inspired with a more decided determination to employ our renewed and resuscitated energies for the promotion of his glory. Brethren, remember the dying words of that sainted disciple—"Tell all professing christians to stand up for Jesus."

Charlottetown, Oct. 29, 1860. M.

Presbytery of Georgetown.

The ministers who had been appointed by the Synod of the United Presbyterian Church of the Lower Provinces to form the Presbytery of Georgetown met at Murray Harbor on the 24th of Oct. The Rev. Alexander Munro of Brown's Creek, being the eldest minister present constituted the Presbytery, Besides the Rev. Mr Munro who was then elected Moderator of Presbytery, there were present the Rev. Henry Crawford of E. St. Peters and Bay Fortune, the Rev. Neil M'Kay of Murray Harbor and the Rev. Donald M'Neil of Woodville. The Presbytery appointed the Rev. Henry Crawford Presbytery clerk; and having found that in addition to the congregations above mentioned with settled pastors, the Synod have placed under their jurisdiction the vacant congregation of West St. Peters, and the preaching station of Dundas, proceeded to make the following appointments;—the Rev. Neil M'Kay to supply Dundas on the 1st Sabbath of Nov. and to preach at West St. Peters on the Monday following at 11 o'clock A. M.; the Rev. Henry Crawford to supply Dundas, on the 1st Sabbath of January, and the Rev. Alex. Munro on the 1st Sabbath of Dec. The Presbytery instructed the Clerk to apply to the Home Mission Board for the services of a probationer.

The Presbytery appointed the 15th day of Nov. to be observed by the congregations under their inspection as a day of thanksgiving for the abundant harvest, and enjoined them to observe the week of prayer in the beginning of Jan. which shall be agreed upon by the churchs generally for that purpose.

Received the Report of Mr Allan M'Lean student in Divinity who had been laboring for the last six months as a catechist in the station of Dundas, and statements from Alexander Matheson Esq. who came to the Presbytery as a delegate from that station. The Presbytery were gratified to find that an exceedingly good impression seems to have been made in that station by the labors of Mr M'Lean, and agreed to record their cordial approval of the liberality of the people of Dundas, who have contributed even more than the usual amount as remuneration for his services.—*Com.*

[For the Protestant.]

Mr. Editor,

Permit me, through your columns to give expression to my high appreciation of the very prompt and ready manner in which the New London congregation came forward and paid for my summer's labors amongst them. I was sent to them in May last, by the Home mission committee, with the promise, to be remunerated by their Board; but this burden the people of New London, did not impose upon their friends. Their example in this respect is well worthy the imitation of other congregations who receive probationers from our church. It is the general impression with some of our people, but a very wrong one, that if probationers and Catechists may be remunerated from the funds of the church, they are at liberty to take their services gratis. This is an idea entertained by the ignorant public, not surely by the more enlightened. The funds of our Church are sufficiently taxed to meet the many other claims made upon them. Congregations should therefore urge themselves to the duty of paying their probationers and Catechists; and not allow the funds of the Church to be unnecessarily burdened I trust the example of the New London people will be followed up by other congregations.

I am, Yours &c.,
HUGH M'MILLAN.

New London, Oct. 30 1860.

Religious Intelligence.

AWAKENING IN ISLAY.—There seems to be a most remarkable revival movement in the Highlands and Islands of Scotland. A correspondent of the Free Church *Record* says:—

During the week preceding the communion Sabbath, sudden convictions and prostrations became numerous. On the Lord's day although it threatened rain, thousands gathered to attend the service at the tent, and the scene was very solemn and impressive. Many were then brought under conviction; and such as had been so before, became moved again, and in a higher degree. Several were brought out of the Church in great mental distress, and their prayers were very affecting. On the Monday the same manifestation occurred, and the people could not be induced to leave the place.

REVIVALS IN ALABAMA.—The Rev. Dr Nall, evangelist of the Synod of Alabama, writes to the *True Witness* that his labours have recently been greatly blessed to the conversion of sinners at several points in Cherokee county, Alabama. At Loundesborough thirty were added to the Presbyterian Church during his stay; at Mardisville there were thirty inquirers; at Concord fifteen hundred people came out to hear the gospel on the Sabbath, and thirty-six were added to the Presbyterian church, besides a number to other churches. At Centre he says:

"From the beginning till the close, the interest increased. Our morning meetings equalled any I ever attended. Wednesday night, thirty inquirers; Thursday night, forty; Friday night, sixty; Saturday night, seventy! Said a sceptic—no longer a sceptic, for the first sermon had swept away his sandy foundation—"There are but five men in town who are not awakened, and they are dodging the meeting."

The Glasgow *Craithnie Herald* says: "At the beautiful town of Ryde, Dr and Mrs. Palmer, of America, have been for three weeks conducting a series of revival services in the Wesleyan chapel, Nelson street. The crowds on Sabbath day have been unable to find accommodation, and immense audiences have gathered together every week night, Saturday excepted. A mid-day meeting for prayer, for the copious effusion of the Spirit of God, has also been encouragingly attended. Such an astonishing work of God has never been known in the Isle of Wight. For some years past the membership of the churches in Nelson streets has averaged one hundred persons: but in the short space of three weeks no less than one hundred and ninety persons have sought and and found 'redemption in the blood of Christ, even the forgiveness of sins' The service of Thursday, August 2d, was stupendous by an extraordinary manifestation of the power of Christ to save."

CONVERSION FROM ROMANISM.—The *Presbyterian Herald* states that the Rev. James H. Brooks, pastor of the Second Presbyterian Church, St. Louis, Missouri, a few days since baptized and received into his church the Rev. Charles Chartie, a Roman Catholic priest, of the order of Lazarists, and a native of France. Mr Chartie has commenced study for the ministry in the Presbyterian Church.

PROVISTAT CONVERSIONS IN BOHEMIA.—Letters state that lately, in Bohemia, and particularly in the circles of Prague and Koniggrats, a great number of Roman Catholics have abjured their religion, and embraced Protestantism. In the village of Spalow alone forty-seven persons have acted in that manner.

INFLUENCE OF FAMILY PRAYER.—A few years ago, a man traveling in Ireland being benighted, opened a cabin door and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to the usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading, and having prayed, the family retired to rest. In the morning the same thing again took place, which seemed to attract the attention of the stranger. On rising from their knees, the stranger thanked his host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of pursuing bad money; that he brought with him bad coin to the amount of four pounds; that this was the first time he had taken up such a practice, but what he had heard in the cabin had made such an impression on his mind that he resolved it should be the last. He then took out of his pocket a small bag containing the counterfeit, and threw it into the fire.—*Ladies Repository.*

IRISH PRESBYTERIAN STATISTICS.—The following from the *World*, presents a good show of a noble sister Church across the Atlantic:—

One of the most active and flourishing of our great ecclesiastical bodies in the Presbyterian Church of Ireland. Until 1840 it consisted of two branches, the Synod of Ulster and Secession Synod. Then, by a full and formal union, it became one; and from that time, and to that event, we may date its prosperity. They had then 430 congregations, but now they have 530. They have thus added 100 churches in 20 years. Of 53 churches, the fruit of purely missionary labors, 41 are in Romish districts.—Sustenhen in those districts, who had no churches, are among their most active and useful members. In 36 schools, with 4,580 scholars, 1,600 were Romanists. In one district, 5,000 Romanists have been scholars, and of 1,440 no less than 570 were Romanists. In 1859 they added 36 mission churches, 16 of them having 70 hearers each, and 20 mission stations, distant from 3 to 20 miles. Some of their members travel to church from 30, 36, and 40 miles, and two of them live 43 miles apart. In the most Romish province in the country—Connaught—they had last year 19 churches, with 3 preaching stations and 3,000 hearers; 23 ministers, 20 Scripture readers and colporteurs, and the teachers of 56 Sabbath and Daily schools. No church in these lands has so largely shared in the recent, and I am glad to add, present revival, as this large and influential branch of the Catholic Church; and my prayer is, though unconnected with it, may it go on and prosper.

GOVERNMENT APPOINTMENTS.

COUNCIL OFFICE, 16th OCTOBER, 1860.

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

Mr William Rogerson, to be Commissioner for the Recovery of Small Debts for Crapaud, in the place of Thomas Tod, Esquire, who has left the Island.

Mr William Dingwill (Charles' son,) to be Wharfinger for the Wharf on the South side of Saint Peter's Bay, in the place of Mr William Dingwell, who is absent from the Island.

MARRIED.

On 31st ult., by the Rev. Thomas Duncan, Mr MALCOLM M'DONALD, of Murray Harbor Road, to Miss ANN M'PHERSON, of Gallows Point.

At Morell, on the 18th day of Oct. by the Rev. Henry Crawford, Mr BENJAMIN M'EWEN, of California, to Miss ELLEN JARDINE, daughter of the Hon. Dr Jardine, of Morell, St. Peter's Bay.

On the 10th inst., by Mr J. Butcher, Bible Christian Minister, Mr WILLIAM SIMMONS, to Miss MARY ENGLAND, both of Lot 12.

DIED.

At Charlottetown, on the 29th ult., after a lingering illness of twelve months, Mr THOMAS MARSH; a native of Fitton, near Oundle, North Hampshire, England, aged 42 years. English and Halifax papers please copy.

At Charlottetown, on Monday evening, 29th October, ult., THOMAS WHITE, Police Constable No. 6, of this City aged 60 years.

Of consumption, in the 19th year of her age, MARY M'LEAN, daughter of John M'Lean, Scarlo Town, Bedeque, in the full assurance of that eternal life which remains for the people of God.

At San Francisco, on the 25th Sept., Mr JARDINE M'LEAN, of Pictou, N. S., aged 24 years.

Young Men's Christian Association and Literary Institute.

THE COURSE OF LECTURES OF THE above Association for the ensuing season will be inaugurated by a Public Tea, to be held at the Temperance Hall on Thursday the 29th instant, the proceeds of which will be appropriated in aid of the funds of the Institution. After Tea, several Protestant Ministers of the City, and other Gentlemen will deliver appropriate addresses; and at intervals there will be music suitable to the occasion.

Tea on the Table at 6 o'clock, p.m.

Tickets at 1s 6d each may be had from the members of the Managing Committee—Messrs. Wm. Heard, C. Palmer, J. W. Morrison, J. Desbrisay, D. Laird, W. E. Dawson, J. J. Rice, and Thos. Desbrisay; from the Secretary, at G. T. Haszard's Bookstore, or at the Door.

Admission after Tea, 9d.

By Order,
J. DAVIS, Secretary.

Charlottetown, Nov. 3, 1860.

FOR SALE.

A NEW ORGAN, suitable for a Church, made in London, by one of the best makers, will be sold very low.
J. & T. MORRIS.
Nov. 2, 1860. (all papers 1m)

NEW YORK! NEW YORK!

JUST received from New York, ex "HELENA"—
60 sides best Sole LEATHER, 20 doz. BUCKETS,
50 bbls. Family FLOUR, 20 do. BROOMS,
10 do. Crushed SUGAR, 5 CHEESE,
25 kegs NAILS, 5 Cases Men's BOOTS,
5 boxes TOBACCO, Lot COTTON WARP,
A few Puncheons HIGH WINES,
1,100 pairs Men's, Women's and Misses RUBBERS.
—ALSO—
To arrive, per "GALEDAS," from Liverpool—
Chests and half chests TEA,
Boxes SOAP, Boxes CANDLES,
Bales of Grey COTTONS and Striped SHIRTINGS, &c.
J. & T. MORRIS.
Nov. 2, 1860. (all papers 1m)

GRAND DIVISION S. OF T.

ANNUAL SESSION.—AN ADJOURNED Meeting of the Grand Division of the S. of T. of P. E. Island, will be held in Temperance Hall, Charlottetown, on THURSDAY evening next; at 8 o'clock, p.m., to close up the business of the Annual Session.

JOHN SCOTT, Grand Scribe.

Charlottetown, Nov. 1, 1860.

BEER & SON

Invite the attention of purchasers to their

FALL IMPORTATIONS,

Comprising a very extensive assortment of

British, West India and American

GOODS,

including a full supply of their

SUPERIOR TEA.

October 27, 1860. 1m

"*Multi Societate Tutiores.*"

ALLIANCE COMPANY OF LONDON.

Capital £5,000,000 Stg.

THE SUBSCRIBER, AS THE AGENT of the above Company, still continues to take risks in the

LIFE DEPARTMENT,

and will be happy to furnish Persons with TABLES OF PREMIUMS for Life Assurance in various forms. These Tables indicate that this Company insure life at very moderate rates, and the Subscriber would earnestly invite all persons having fixed incomes, rising or large families, being about to enter into business engagements, or how otherwise in making provision for the future, to call at his Office, obtain the necessary information, and effect an Insurance on their lives.

OFFICE HOURS are from 10 a.m. until 2 o'clock p.m.

The Subscriber can also be consulted at his Chambers upon the various branches of his profession.

CHARLES YOUNG.

Charlottetown, Oct. 27, 1860. 3m

SEWING MACHINE.

Scovel & Goodel's Patent.

POSITIVELY THE CHEAPEST MACHINE EXTANT. Please call and examine.

J. S. CARVELL.

October 20, 1860. 3m

NOTICE.

THE SUBSCRIBER BEGS TO INTIMATE to his friends and patrons in Prince Edward Island, that he has appointed Mr Charles Bell, Queen Square, Charlottetown, his Agent for the Island, in place of Mr Kenneth M'Kenzie. All cloth left with Mr Bell to be felled, dyed or dressed, will be punctually attended to. Cloth forwarded to the Mills during the past Summer, will be returned to Mr Bell's

STILLMAN LIPPINCOTT.

Cloth Mills, West River, Pictou, Oct. 31, 1860.

FRUIT TREES.

FOR SALE AT BROOMBUSH, St PETER'S ROAD—

Apple Trees, 2 and 3 years' grafts,	£0	1 0
Pear Trees, do	0	2 6
Siberian Crab, do	0	1 0
May Duke Cherry, do	0	2 6
Green Gage Plum, do	0	2 6
Lime and Chestnut, 4 to 6 feet,	2s to 0	2 6
Thorn, 4 years, per 100	2s to 0	2 6
Lombardy Poplar, 6 to 8 feet,	0	1 0

ROBERT CAIRNS.

Nov. 3, 1860. tf

NEW GOODS.

A SHOP FOR THE PEOPLE.

JUST RECEIVED AT CHEAP SIDE, Queen Square, per Schrs *Carrie M. Rich, Sunny South* and *Pallo*, from Boston—46 Kegs Nails, 1 Case Kerosene Lamps and Glasses, 1 Barrel pure Oil for ditto, warranted to burn without Smoke or Smell, 2 Boxes Cast Steel Axes, 1 Box Yankee Firmer Chisels, 1 Case Ladies Steel Skirts, 5 Trunks, 2 Boxes Ironmongery, 2 Trunks Oil Skin Hats, 12 Cases Yankee Boots and Shoes, (all kinds). 5 Barrels Refined Sugar, 10 Boxes Prince Raisins, 1 Box Java Coffee, 2 Trunks Looking Glasses, 1 Case Brushes, 14 doz Pails, 12 doz Brooms, 2 Cases Wool Cards, &c., &c., and per Ship "Isabel," from Liverpool;—

4 Bales and 2 Cases Scotch Goods,

together with 5 Puncheons Molasses, 5 Hhds. Sugar, and 15 Chests Good TEA, by recent arrivals. All of which, together with the previous large Stock of BRITISH and AMERICAN GOODS on hand, are offered at exceedingly low prices.

TERMS—Cash. No accounts kept open to accommodate any person.

B. DAVIES.

Charlottetown, 19th October, 1860. 3w

Maps for the District Schools.

FOR SALE AT HASZARD'S BOOK DEPOT *Cundall's Maps of Prince Edward Island*, new and improved edition, mounted on rollers, &c., price to Schools, 15s. 9d. only,—to be delivered, on payment, to the order of Teachers or School Trustees. The Board of Education has ordered that Trustees of each Public School heretofore unsupplied with a Map of the Island, shall forthwith procure a copy of the above.

JOHN M'NEILL, Sec'y. B. Education.

Aug. 25, 1860. tf

Townships Nos. 9. 16. 22. and 61.

TENANTS ON THOSE TOWNSHIPS AND other persons indebted to the Right Honorable LAWRENCE SULLIVAN are hereby notified that the subscriber has—by Power of Attorney dated 30th April last—been appointed the Agent of the said Lawrence Sullivan, for the management and protection of the said Townships, and for the collection of all debts due to him. All persons, therefore, so indebted, are requested to make an early settlement of their Accounts at the office of the subscriber.

G. W. DESBRIS.

Ch. Town, May 28.

DRY GOODS, GROCERIES,

IRON, &c., &c., &c.

THE GREAT FALL STOCK HAS JUST arrived, and is now selling, at the most reasonable prices at

J. H. TURNER & Co's.

Dress Department.

French Merinoes, Coburgs, Cashmeres, Alpacas, Tartans, Reps, Sardinian Cloths, Winceys, Flounced Dresses, Spring Skirts, &c.

Shawl Department.

Wool, Tweed and Tartan Shawls and Handkerchiefs, Filled Paisley do., Mantles, Mantle Cloths, Waterproof Capes, &c.

Mourning Department.

Black Coburgs, Alpacas, Indiana Paramatta, Crapes, Crape Collars, &c.

Hosiery Department.

Ladies Cashmere, Cloth, Kid and Lined Gloves and Mitts; Woollen and Cloth Hose, Ladies' Drawers and Vests, Children's Socks, Wool Gauntlets, Sleeves, Caps, Rubber Boots and Shoes.

Fancy Department.

Ribbons, Trimmings, Scarfs, Lace, Collars, Sleeves, Hair Nets. French and English Flowers and Head Dresses, Dress Caps, Ladies' Felt Hats, Silks, Velvets, Plated Card Baskets, Fish Slices, &c., Sable Martin and other Furs.

Heavy Department.

Prints, Cottons, Ticks, Sheetings, Towellings, Warp, Flannels, Blankets, Horse do., 5 Bushel Bags, &c.

Furnishing Department.

Damasks, with wide Fringe, Tassels and Lace to match; Moreens, Linen Damask, Table Covers, Floor Cloth, Drugget; by yard or square; Room Papers, Carriage Lace.

Gentlemen's Department.

White and Colored Shirts, Flannel do., Under Vests and Drawers, Scarfs, Ties, Mufflers, Knitted Jackets, Gloves, Mitts, Socks, Beaver, Melton and Doeskin Cloths, &c., Umbrellas, Waterproof Coats.

Groceries.

Superior Black and Green TEA, fresh Roasted Coffee, Sugar, Mustard, Layer and Sultana Raisins, Currants, Prunes, Figs, Almonds, Spices, Fancy Soaps, Starch and other Candles. The celebrated Dundee Marmalade, &c.

IRON, STEEL, SALT, ROPE, PIPES by box, &c.

British Dry Goods Store,
Great George-street, Oct. 26, 1860.

ISAAC C. HALL,

Commission Merchant & Auctioneer

Queen-Street,

CHARLOTTETOWN, - - P. E. ISLAND.

REFER TO
Messrs GLYNDON & WILLIAMS } Boston.
" F. Snow & Co. }
" Snow & Byron }
Messrs J. C. Baker & Co., New York.
Sept. 1, 1860.

STOVES! STOVES!! STOVES!!

THE SUBSCRIBER HAS JUST RECEIVED a large assortment of Stoves, consisting of Cooking, Parlor and Box, of various sizes, patterns and prices, all of which must be sold Cheap.

J. S. CARVELL.

October 20.

NEW GOODS

THE SUBSCRIBER HAS JUST RECEIVED per Ship "Isabel," from New Castle, his usual supply of

FALL & WINTER GOODS,

which he offers on very reasonable terms for Cash.

JOHN MCGINN.

Great George-street, Oct. 20, 1860.

PISCATAQUA

Fire and Marine Insurance Company

OF MAINE.

CAPITAL, $150,000.

J. S. CARVELL, Agent.

Charlottetown, P. E. I. September 1, 1860.

EUROPEAN & NORTH AMERICAN RAILWAY.

From St. John to Shediac.

J. S. CARVELL, Agent.

Charlottetown, P. E. I. September 1, 1860.

SEWING MACHINES.

WHEELER & WILSON'S CELEBRATED Sewing Machines, prices from $50 to $100.

PARKER MERRILL,
Agent for P. E. Island.

Oct. 12, 1860.