with his troubled ones; he opens his heart to them, he lifts up the light of his countenance upon them and he gives them peace. Blessed Lord, in all times of my trouble bring me into thy pavallion, hide me in the secret of thy tabernacle, that I may know the blessedness of having my life hid with Christ in God. My soul, in everp time of trouble, or of trial, repair to thy God, plead with him, and let this be thy prayer, "Keep me as the apple of thy eye; hide me under the shadow of thy wings." Then thou wilt have to exclaim with joy, "How excellent is thy loving kindness, O Lord; therefore the sons of men put their trust under the shadow of thy wings."

"Lord, thou has been our dwelling place in all generations.' —Psalm xc. 1.

Satisfaction of Divine Justice.

The nature of the justice-satisfying work throws light on what is sometimes called its extent. In so far as the work opened, or was needed to open, the door of mercy to men at large, to justify their being preserved and under means of grace, and addressed in terms of the gospel message—and how far, in each detail, it was so needed we do not now inquire—it manifestly extends to men in general. But the satisfaction of justice could not possibly terminate by merely opening a door of mercy, however wide. It morally necessitates the salvation of definite objects. This was not a work to be done on the peradventure that some of the guilty race might prove wise enough to appreciate its provisions, or rather with the certain foreknowledge that none, apart from renewing influence, would prove thus wise. Is so far as the work is a strict quittance for individuals, an actual redemption by which Christ becomes possessed of a certain and not a possible or probable seed, it is strictly co-extensive with those who are finally saved; and these are identical with all who "believe," with all whom the Father "giveth" to the Son. So much then was fixed—secured not by side stipulations, but by the nature of the work, of which the author's design and state of mind was an essential element. For think you it was dying on a tree in any mood, and with any purpose, or no purpose, that satisfied justice? No; it was dying obediently, intentionally for definite ends—which were necessarily secured by the fact that so it was done for such purposes. In no rigorous sense of language, can justice need to be twice satisfied—once on the cross and once again in hell. If Jesus bore the penalty of law, those whom he designed, by so doing, to relieve of guilt CANNOT perish. The impossibility of such an issue is for ever fixed.

And one thing more. That is, looking at the great work from a divine elevation, whence we see the end from the beginning, and where we grow dizzy with the height of the great argument. Looked at from the practical standing point of guilty man, this too is seen to be fixed, that whatever be or be not the extent of the unknown preference of the death of Christ, no gospel hearer shall need to complain of its limitation. He only may complain who finds the open door, which he is invited and urged to enter, shut on his approach.—*Law and Gospel.—Rev. G. C. Hutton, Paisley.*

THE

Protestant & Evangelical Witness.

SATURDAY, OCTOBER 27, 1860.

Religious Intelligence.

PRESBYTERY OF PRINCETOWN.—This Presbytery met in [illegible]ance with the appointment of Synod, on Wednesday, the 24th inst., in Princetown Church. The day last, [illegible] the first held since the Presbytery was ormeeting was [illegible] Synod of the Presbyterian Church of the [illegible]ganized by the [illegible] British North American. Rev. Allan Lower Provinces o[illegible] preached from Zech. vi. 13., first Fraser, Cascumpec, [illegible]ild the temple of the Lord; and clause, "Even he shall b[illegible] Rev. R. S. Patterson was then he shall bear the glory." [illegible]ted the Presbytery by chosen Moderator, and consti[illegible] Clerk, when the prayer. Rev R. Laird was appo[illegible]ting of three min- Roll of Presbytery was made up, cov[illegible] ministers, and isters, and five elders. Of these, all th[illegible] and M'Kinthree elders were present. Messrs. M'Millan [illegible] verbal non, preachers of the Gospel, being present, g[illegible]ds of reports of their missionary labors within the bou[illegible]lly the Presbytery. The Reports were received and cordi[illegible] approved. After the transaction of some business, chiefly relating to supply of preaching to the vacant congregation in connection with the Presbytery, and the appointment of Preachers, the Presbytery adjourned to meet in the Church at Lot 16, on the first Wednesday of December, at eleven o'clock, Rev. R. Laird to preach on the occasion. The Presbytery is indeed small; but the members may confidently expect that a petition in the constituting prayer of the Moderator, will be graciously answered, that though the beginning is small, yet the latter end will greatly increase.

FULTON STREET PRAYER MEETING.—The third anniversary of the Fulton Street Prayer Meeting, New York, is past, and the meeting has entered upon the fourth year of its existence. One thing has been remarkable in its history, viz., that those who have most frequently attended the meeting have manifested little or no disposition to exalt it above others, or to recommend it as a model prayer meeting. Nevertheless it has been a pattern to the world, and where too or three or more can make it convenient to meet together in the name of Christ, they would do well to imitate the simple and earnest manner in which the exercises at Fulton Street prayer meeting are conducted. One great and important fact is, that it has been the conviction and testimony of Christians of almost every name and country, who have visited the meeting, that the presiding power felt there is that of the Holy Spirit. Another important fact is that not a week, scarcely even a day passes by without conversions in the meeting. By careful and judicious inquiry it has been ascertained that the number of conversions there in one year, will at least equal the number of days in the year. Taking this estimate as a basis, there have been more than 1,000 conversions in direct connection with the service of Fulton Street meeting within three years. The influence of the meeting has gone abroad everywhere for good. Numbers of others have no doubt been organized through the exertions of individuals who visited that meeting and were refreshed. It is believed from the best computation which can be made that there are now 2,500 prayer meetings held daily in the world. Some of these meet in the morning, some at noon, some at night; but daily united prayer ascends from about 2,500 places of prayer. There is a conviction in New York that the Fulton Street meeting is permanent. And why should it not be so? Why might there not be a daily prayer meeting in every city where it is so convenient for people to assemble? Every city does not possess the material for upholding such a meeting as New York; but Christians should remember that a large attendance of people at a prayer-meeting is not *necessary*, though desirable. "Two or three" constitute a meeting, and if they shall agree as touch what they shall ask, who can tell what may result? Shall Charlottetown which so well sustained a daily prayer meeting for seven or eight months last season, not resume it again, or at least hold a weekly or semi-weekly noonday prayer meeting? We feel confident it shall. And where practicable in the country, united meetings should be resumed where suspended for a season, and others organized where none have hitherto existed. Here as well as in New York, and throughout the United States, or in the cities, towns and villages of the old country, there is necessity for prayer. "Pray ye the Lord of the harvest."

THE ORANGEMEN OF CANADA.—The British and Irish press are busily engaged in discussing the conduct of the Canadian Orangemen on the occasion of the Prince's visit. Most of the leading papers, and even the *National Standard*, a staunch Protestant paper, condemns the stand taken by the Orangemen of Kingston. The Orangemen may have been to blame, but in our opinion the Prince's advisers were much more so. Had it not been for the course pursued by the Duke of Newcastle in Lower Canada, in truckling to Popish Priests, he might have been spared some of his "disappointment" and "regret" at Kingston and Toronto. We were at first somewhat at a loss to account for the conduct of his Grace in noticing Ursuline Nuns, and visiting Romish institutions, but when we learned that he is a Puseyite of strong pro-popish tendencies, we were no longer surprised at his friendship to Papists and hatred to Orangemen. The *Downshire Protestant* has had two or three spirited articles on the subject approving of the conduct of the Orangemen. In one of these it says—"Popish Bishops, in their robes; Popish priests, in procession; Ursuline Nuns; and French Canadian Societies were allowed to assemble, and welcome the Prince of Wales, with all honor, and all *eclat*. But on entering Upper Canada, where Protestants and Orangemen were strong, Newcastle suddenly found out that "if any Orange demonstration or any other demonstration of a party character, is presisted in" it would be right and proper for the Prince to abandon his visit to the town. And so the visit to Kingston was abandoned. The Orangemen, whose demonstration was protested against by the Popish people, at the College meeting, had no idea of giving way. They were perfectly right in this. Alderman Allan said, at the meeting of the Kingston Town Council, 'if the Prince went past Kingston on this account, it would be one of the worst steps ever taken by the British Government.' So say we."

HALIFAX OPEN-AIR MISSION.—A neat little pamphlet giving the result of the labors of this association for the past summer, has been published. The following are extracts:—

"The Rev. Mr Munro agreed to deliver the closing address of the season, but, for the first time, the weather was unfit for holding the service. In all fifteen meetings have been held: that is over one for every Evangelical Church in the City.

It would be saying too little to simply express the fact that the "audiences were attentive" as well as numerous; they were in many instances serious and solemn,—the only interruption, on one or two occasions, proceeding from the noise of some children playing in the neighborhood, who had never been trained to habits of Church going, or even to spiritual worship—but even they might be easily subdued into attentive listening by a few persons mingling with them."

"There are some Clergymen who had and perhaps still have conscientious scruples against open-air preaching who might be willing to undertake the further prosecution of the effort during the winter in some commodious building, and to them they would now assign it for the present.

The Committee record their grateful acknowledgment to the several Clergymen and other gentlemen who so willingly came up to the work. Also to Mr McAlpine, who so ably officiated as Presenter in the absence of and with Mr Morton, the Halifax City Missionary; to whom they also record their thanks."

The Society for the Propagation of the Gospel, has resolved to adopt a very wise mode of enabling the Colonial branches of the Church of England gradually to dispense with the annual pecuniary grants hitherto received from this Society. The nature of the plan will appear from the following extract:—

In Nova Scotia the Bishop's Church Society, looking forward to the time when the grants hitherto made by the Society must cease or be greatly reduced have set forth a bold scheme for an endowment fund of £40,000. The other North American dioceses are also more and more anxious to see some permanent, though small, provision made for the support of a Church of England ministry. Under these circumstances the Society, after very careful consideration, has come to the conclusion that it cannot better promote the lasting interests of the Colonial Church than by co-operation with the colonists in their efforts to make the Church in their several dioceses to some extent independent. The society has, therefore, resolved to set apart a sum of £10,000 for this purpose, to be applied subject to the following conditions:—1. That not more than £1000 be contributed to any one diocese. 2. That it be a condition of each grant that not less than five times the sum contributed by the society be raised from other sources. 3. That it be a further condition that the entire endowment found be invested in securities and upon a scheme of administration to be approved by the Society.—*Col. Presbyterian.*

THE SITUATION OF THE POPE.—The remark of the *Cork Reporter*—an old organ of the Roman Catholics—upon the probable end of the temporal power of the Head of the Church are instructive, considering the quarter whence they emanated:—"It is a fact of no ordinary significance that, whilst the temporal power of the Pope seems passing away from him with unexampled rapidity and when reports are rife of his Holiness's intention to withdraw even from Rome itself, disbanding his army, and leaving everything to the mercy of the assailants, we have as yet no evidence that Catholic Christendom is in any great dismay, because of what is supposed to be imminent. What is the significance of this fact. Not certainly that the Roman Catholic world is indifferent to the dearest interests of the religion it professes; but simply that it seems nothing to be very much concerned about in the abstraction of temporal dominion from its spiritual head. Were it otherwise, did the Roman Catholic population of Continental Europe hold the strange belief that their religion needed the stay of territorial dominion for its security, long before now we [illegible]hould have seen the Pope at the head of forces which [illegible]d render aggression on the States altogether hopeless. [illegible] idea is nowhere entertained, except by those But th[illegible]dism or extreme religious fervor blinds them whose fam[illegible] truths of history. Its pages show to any to the plainess [illegible] there is far higher historic testimony reflecting man wh[illegible] of Christ is wholly independent of for—that the Church [illegible] that it can be shaken by none of human institutions, and [illegible] dynasties and overwhelm the storms which annihila[illegible] need for its sustainment thrones. Assuredly it does not [illegible] the preservation of despotic rule and the trampling down of civil liberty. Where such rule has been abrogated, where such liberty has been found, the lamp of faith has ever shone out most clearly. And if we live to see the social and political regeneration of Italy we should witness with it, beyond any doubt, its religious and moral regeneration too."

GERMAN RELIGION.—"An English Protestant" writes to the London *Morning Advertiser*:—"As we have many in England who have a great desire to read the Commandment, 'Remember the Sabbath day to keep it holy,' as if it ran 'Remember the Sabbath morning,' I have thought it worth while to send you an extract from a letter, received last week, from a young friend who is spending his vacation at Dresden. The German Protestants, by the help of what they call 'criticism,' have long since satisfied themselves that this reading of the Commandment is the true one. And here is the result:—'Divine service begins here on Sundays at half-past eight, commonly. At one church I have seen advertised a service at five in the morning. The great object is to keep as much as possible of the day free from pic nics in the woods, or expeditions by steamboat on the river.'"

Meeting of the Synod of the Church of England.

A meeting of the Synod of the Church of England was held on Thursday, October 11, in Salem Chapel, Halifax. We give the following extracts from the Halifax *Reporter*.

His Lordship the Bishop occupied the chair. Archdeacon Willis and the Archdeacon of Prince Edward Island sat alongside him.

There was a fair attendance of clergy and lay delegates. But few persons were present during the day in the galleries, which were set apart for visitors, though the proceedings promised to be of more than ordinary interest.

PRELIMINARY PROCEEDINGS.

The Bishop opened the meeting with an appropriate prayer. Rev. Mr Gilpin was unanimously re-elected clerical secretary.

Colonel Myers was elected lay secretary by acclamation. Hugh Hartshorne, Esq., was selected to assist the lay secretary in looking over the certificates of delegates.

ADDRESS OF THE BISHOP.

His Lordship then made a short address to the meeting. He expressed his gratification at seeing so many of the laity present, who took an interest in the welfare of their Church. He was glad to be able to report that more attention had been paid throughout the country to the election of delegates. There had been four elections already, of which he had an abstract. The first number elected was 55; the second, 61; the third, 70; and this year there were 83. This increase had arisen mainly from the fact that the various parishes were allowed by the constitution to elect non-residents as delegates to the Synod. Several parishes had taken advantage of this, and elected one delegate resident in Halifax, and another from amongst them. He expressed a hope that the various parishes, in Halifax and elsewhere, who had not elected delegates, would gradually occupy a different position in regard to the Synod; that they would see the necessity of following the example of the different denominations in the Province, and of having some general assembly where measures of utility to the Church could be freely discussed.

He alluded briefly to the visit of His Royal Highness, and proceeded to refute several statements that appeared in the *Church Witness* relative to oaths of obedience, etc.

He next referred to the objects of the meeting. One of the most important motions was the notice relative to an application to the Parliament of this country for an act. A similar course had been pursued in other colonies. Some persons take no part in the Synod in consequence of having serious doubts as to the question whether they could thus legally meet together. The Church of England here is in a peculiar position. At home, from its alliance with the state, it has had various advantages conferred upon it, and some restrictions. Amongst these restrictions was a restriction upon their right of assembling together. But these restrictions are necessary in England, and there have been doubts whether they apply to the colonies. Different opinions had been given; but all would remember that Her Majesty's ministers had more than once declared that there were no impediments in the way. However, people still had their doubts, and consequently various acts had been passed to remove them. In almost all these acts it had been stated, "whereas doubts exist." In 1853 an act was introduced and passed in the House of Lords relative to these Synods. It passed a second reading in the Commons, and was then only withdrawn simply on this account, lest the Colonial Legislatures, who are very jealous of any interference, should consider it in that light. It would be also remembered that the Synod in Canada had presented petitions to the English Government, and they were told that it would be better if they got a law passed by their own Legislature, so anxious were they in England to avoid any appearance of interference? Mr Labouchere, at the same time, wrote to the Governor of Canada that an act should be passed. This was done, and now in the Canadian dioceses the Synods met regularly.

It was much better, therefore, since these doubts existed, that they should be removed by an application to Parliament for an act. He had considered the notice and prepared a short draft. A petition, also, would have to accompany the act. He would accordingly call upon the mover to make his motion, in order that a committee might be appointed to consider the matter, and report thereon immediately. The question for consideration was whether they would apply for such an act as passed by the Canadian Legislature, not going into details, or whether they would have it in detail.

This had been called a Tractarian, a Puseyite movement. The Bishop of Melbourne, whom no body could accuse of such feelings, thought the Synod of such importance that he actually went to England for the simple object, which he accomplished, of obtaining the royal assent to the bill which they had passed in the colony for a Synod. When such men as he and the Bishop of Huron approved of synods, the charge was not tenable. Without a single exception, the principle upon which they were now assembled was everywhere adopted.

He next referred to the Church newspaper, the *Record*. In the arrangements first made he pledged himself to the committee that at the end of every quarter he would provide what balance might be requisite to pay its expenses of printing, &c. No printer would accept the responsibility on other terms. He was very happy to say that that paper had succeeded beyond his expectations.

After a few more remarks His Lordship concluded by expressing a hope that the same excellent spirit which had marked similar occasions would be displayed that day.

MOTION RELATIVE TO AN ACT.

Rev. E. B. Nichols, of Liverpool, then said he would move a resolution for an application to the Legislature, for the purpose of removing doubts. He believed himself that the right to meet was inherent in themselves, and that they did not require an act of the Legislature to give that right. Whilst entertaining this opinion, still he did not see any objection to apply for an act, in order to meet the views of those who did not look upon the subject in the same light that he and others did. He therefore moved,

"That the business committee be instructed to apply to the Legislature for an act to remove any doubts that may exist as to the power of the church of England to meet together for the purpose of regulating their affairs in matters referring to discipline, &c."

The motion was seconded.

Rev. J. J. Ritchie then spoke relative to some resolutions which he had brought forward at the previous meeting. He would not bring them forward now. He did not wish to throw in the apple of discord and dissension. The late Chief Justice had acknowledged their right to meet together. A law, however, was necessary to give a power, and an energy, and a legality to everything done in the Assembly. It was necessary to give a legal control and authority over each member of the Church. Before he could sanction the application to the Legislature, it was very desirable that there should be no defects in the constitution of the Assembly. It was better in his opinion to appoint a committee to examine the constitution, to see whether any alterations were not requisite. Therefore, instead of acquiescing in the resolution, he would move in amendment that a committee be appointed to consider the present constitution in order to see whether any modification is not necessary. In answer to an enquiry of Mr. Hartshorne, Mr Ritchie stated that he had withdrawn his resolutions, because he who presided in the Synod had a right to negative them. He thought that inconsistent with any assembly. He thought there was no authority for it in England, though there was in the Colonies.

The Bishop said that his reverend brother assumed that a Bishop would impose his veto against the well expressed wishes of the Assembly. He must protest against such an assumption. He was sorry he (Mr R.) should withdraw his resolutions for such a reason.

AFTERNOON SESSION.

Rev. Mr Ritchie continued his remarks which want of space forbids our publishing. They displayed a vast amount of research. He expressed himself strongly against His Lordship being at the head of the Synod.

The Bishop referred to the opinion of three eminent English legal authorities on the power of the Bishop.

After some remarks from Rev. Mr Forsythe, Mr Ritchie's motion was put and lost by a very large majority of both clergy and laity.

Rev. Mr Roach of P. E. I. said it was sad to see a faction standing up in the Synod. The 40,000 church people had a right to obtain the act from the Legislature, and could not be refused.

Mr Fairbanks said there was no possibility of an act being prevented from passing.

Rev. J. C. Cochran agreed with the last speaker. When they applied for an act relative to Kings College there was not a dissentient voice against it. He knew of no faction in the assembly.

Rev. Mr Roach would retract the expression, and substitute "fraction."

His Lordship said he considered it highly honorable for Mr Ritchie to come forward and express his views fully and candidly. It was better for him to act as he had done than to have stayed away as others did. He hoped his example would be followed.

Mr Hartshorne was in favor of a full expression of opinion.

Rev. Mr Shreve moved that an application to the assembly should be postponed until the next meeting, in order that the subject might be discussed between the clergy and laity.

Rev. Mr Ritchie seconded the motion.

After some further remarks from the Bishop and others, Mr Shreve's motion was put and carried.

Clergy—Yeas 19; Nays 8.
Laity— " 13; " 6.

The Rev. J. Ambrose took up his motion to reconsider some of the clauses for the regulation for the discipline of the Clergy, and proposed the following amendments, seconded by Hon. M. B. Almon:—

Clause IV. After the *first* "select," be inserted, "when the charge is one of error in doctrine only, three Presbyters, and on all other cases." Also, after the *second* "select," the words, "three Presbyters or."

Clause V. That for the words, "three of the," be substituted "the three." These were passed.

Colonel Gladwin gave notice of motion, That the Assembly do meet annually, and as nearly as possible on the 1st July, in order to facilitate the attendance of the Clergy of P. E. I.

The Assembly then adjourned till 10 o'clock next day.

SECOND DAY.

After the Meeting had been organized, certain alterations of minutes were suggested and made:—

The business Committee appointed at the last Session were re-elected, with the addition of H. Pryer, Esq., and Rev. J. C. Cochran.

The Rev. W. Bullock called the attention of the Synod to the necessity of making provision for the election of a Bishop, on the first vacancy of the See.

Rev. H. Snyder moved—

That when the See is vacant the Archdeacon of Nova Scotia, or in case of his absence or incapacity the senior Presbyter of the Diocese, resident within the province, shall within a fortnight of the occurrence of such vacancy summon a Meeting of the Synod, to be held in not less than 30 days, to elect a successor, at which meeting the said Archdeacon, or in his absence the Archdeacon of P. E. I., and in absence of both, the senior Presbyter present—shall preside? and it shall be the duty of such Archdeacon or Presbyter to forward as early as possible the name of the Bishop elect to the proper authorities in England, and at each meeting of the Synod no other business shall be transacted.

This being seconded by W. Siver, Esq., was passed unanimously.

The Rev. W. Bullock then moved,

That in the election of a Bishop the Clergy and Laity shall vote separately by ballot—a majority of votes in each order shall determine the choice provided that two-thirds of the Clergy entitled to vote are present, and two-thirds of all the lay delegates, otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

This also was carried unanimously.

A opinion having been expressed that the latter part of October would be more convenient than the earlier for the Meeting of the Assembly, the Synod adjourned.

THIRD DAY.

The assembly having been organized, the Bishop addressed those present, stating that the meeting had been adjourned yesterday chiefly for the purpose of correcting the minutes and receiving notices of motion for the next session. He explained that the business committee had refrained from introducing fresh business on the supposition that Rev. W. Ritchie's motion would fully occupy their attention during the session, and that although the withdrawal of the notices had left them at liberty, the time which would have been at their disposal had been devoted to the all important subjects under the consideration of the D. C. S.

Rev. W. Snyder gave notice of motion to amend the third and sixth rules of the Constitution. The amendments proposed are as follows: to clause 3, add—In any Parish or District where in consequence of a vacancy in the incumbency or the absence of the Minister no Easter Meeting has been held it shall be lawful for the Church Wardens or three members of the Vestry, or any five Parishioners to summon a meeting, giving due notice of the same for the purpose of electing Representatives for the next Session of the Diocesan Assembly.

To clause 6, add—And in case there be no Minister, then the Church Wardens or three Members of the Vestry, or if there be no Wardens or Vestry, then any five Parishioners may summon a Meeting to fill up the vacancy.

Rev. H. DeBlois also gave the following notice of motion. *Resolved*, That the following addition be made to the 3d clause, Page 5:

That it be lawful at the regular election of Synodal Delegates for *Provisional* delegates to be elected provided always that such Provisional Delegates shall be communicants of the Parish or Mission in which the election is held.

The Bishop then congratulated the Synod on the result of the meeting of the D. C. S. yesterday, stating that on the Endowment Committee were eight members of the Diocesan Assembly, which showed that there were in the Synod those persons who were generally acknowledged as the leading members of the Church. He also thanked the lay delegates for their attendance and the lay Secretary for his performance of his duty.

A motion made by the Archdeacon of P. E. I., offering the thanks of the Assembly to His Lordship for the kind, christian, and able manner in which he had presided, was passed unanimously—and the Bishop after acknowledging the thanks adjourned the Assembly, sine die.

The classes of the Theological Hall of the Presbyterian Church of the Lower Provinces will be opened at the Free Church College, Halifax, on Thursday, the 1st of November, prox.

THE LORD'S SUPPER.—Mr C. Barker will (D. V.) preach on the above Subject to-morrow (Sabbath) evening.

A Union Prayer meeting will (D. V.) be held in the Infant School Room to-morrow (Sabbath) at 4 o'clock p. m.

WHY AM I A PROTESTANT?

Because I protest against these, among other erroneous Doctrines and Practices of the Church of Rome:

Unknown or Denied.	*Introduced or Enforced.*
Worship of the Virgin	600
Supremacy of the Pope	606—Boniface III.
Invention of Saints	607—Gregory the Great
Worship of Images and Relics	787—2d Nicene Council
Celibacy of the Clergy	786 "
Infallibility of the Church of Rome	1077—Gregory VII.
Transubstantiation	1076 "
Denial of the Cup to the Laity	1215—4th Lateran Council
Auricular Confession	1439—Council of Constance
"	1215—4th Lateran Council
Purgatory	1439—Council of Florence
Indulgences	1546—Council of Trent
Worship in an unknown tongue	1545 "
Restriction of Scripture from the People.	1546 "
The last novelty of Rome, viz., the Doctrine of "the Immaculate Conception of the Blessed Virgin Mary," was first made an Article of Faith by a decree of the present Pope, Dec. 8, 1854.	

Which is the Catholic and Apostolic Church, that which rejects or that which receives these novelties?

PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD: SEARCH THE SCRIPTURES.

NEW GOODS.

A SHOP FOR THE PEOPLE.

JUST RECEIVED AT CHEAP SIDE, Queen Square, per Schrs. *Carrie M. Rich, Sunny South* and *Petite*, from Boston—66 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 Prime 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 Puncs. 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

NEW GOODS.

THE SUBSCRIBER HAS JUST RECEIVED per Ship "ISABEL," direct from England, his usual supply of

FALL & WINTER GOODS,

which he offers on very reasonable terms for CASH.

JOHN HIGGINS.

Great George-street, Oct. 20, 1860. 3m

SEWING MACHINE.

Scovel & Goodel's Patent.

POSITIVELY THE CHEAPEST MACHINE EXTANT.

☞ Please call and examine.

J. S. CARVELL.

October 20, 1860. 2m

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. 2m.

Teacher Wanted.

WANTED FOR THE COVEHEAD DISTRICT SCHOOL, a Teacher of either Class.

FRANCIS AULD, JOHN BELL, BENJ. HUGHES, } Trustees.

Covehead, Aug. 25, 1860. tf

A CARD!

MR. R. L. WEATHERBE, being duly empowered, will remain about EIGHT DAYS, commencing on

FRIDAY, THE 2nd DAY OF NOVEMBER,

at SUMMERSIDE, for the purpose of treating with parties desirous of purchasing all or part of the

Building or Water Lots

AND BUILDINGS,

situated at Summerside, or other Property in the Island of J. WEATHERBE, Esquire.

To the business community, acquainted with Summerside, it is needless to say that this Property, situated in the most compliant position, is the most valuable of what little building space remains unsold, in what now is, or will be, the great commercial thoroughfare of this rising town.

It is admitted by impartial judges of the sister Provinces that Summerside is rapidly gaining the position for which enterprising—the commercial metropolis of Prince Edward Island—a fact which the New Brunswick Railroad terminating immediately on the opposite shore, and linking this spot, by steam, with the most distant world, renders more obvious than ever.

Oct. 25, 1860. all papers 1m

"Multi Societate Pateres."

ALLIANCE COMPANY

OF LONDON.

Capital £5,000,000 Steg.

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 3 o'clock p.m.

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

CHARLES YOUNG.

Charlottetown, Oct. 24, 1860, (all papers 3m)

BEER & SON

INVITE THE ATTENTION OF PURCHASERS TO THEIR

FALL IMPORTATIONS,

Comprising a very extensive assortment of

British, West India & American

GOODS,

including a full supply of their

SUPERIOR TEA.

October 26, 1860. (all papers 1m)

DRY GOODS, GROCERIES,

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

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

J. H. TURNER & Co's.

Dress Department.

French Merinoes, Coburgs, Cashmeres, Alpaccas, 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 Cobourgs, Alpaccas, 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, Towelings, 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, Mocaatal, Layer and Sultana Raisins, Currants, Prunes, Figs, Almonds, Spices, Fancy Soaps, Sperm and other Candles. The celebrated Dundee Marmalade, &c.

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

British Dry Goods Store,
Great George-street, Oct. 20, 1860.

Freehold Property for Sale!

TO BE SOLD BY PUBLIC AUCTION, on TUESDAY, 30th day of OCTOBER, a FREEHOLD FARM, at Malpeque, Lot 16, consisting of 100 Acres, 70 of which are cleared, and the remainder covered with Softwood, fit for fencing. There is an excellent Spring of Water running through the property. It bounds 31 chains on the line road, joining Princetown Royalty.

Also, at the same time, the STOCK, consisting of 5 excellent Milch Cows; 2 Heifers (in calf) Ayrshire breed; 2 Calves; 1 Bull, one year old, Ayrshire breed; 1 Mare, 4 years old; 1 Mare, 3½ years old; 1 Breeding Mare; 1 Foal; 1 Wagon; 1 Set of Harness; and the Entire Horse 'Waxwork,' imported by the Royal Agricultural Society.

TERMS for the Farm—One-third of the purchase money to be paid on transfer of the Deed, and one-half of the remainder in January, 1861, and the balance in January, 1862. Terms of payment for the Horse 'Waxwork,'—One-half in January, 1861, and the balance in January, 1862. Terms for the other Stock—Credit till the first of November, 1861.

GEORGE SINCLAIR,

Malpeque, Lot 16, October 12th, 1860.

SELLING OFF

AT

REDUCED PRICES,

For One Month!!

MRS. FORSYTH, GRATEFUL TO HER city and country friends for their past kind and liberal patronage, most respectfully informs them and the public generally that she now offers, for

ONE MONTH ONLY!

her present stock of goods, at greatly reduced prices.

Mrs F. will be obliged to those who are indebted to her to settle their accounts by the 20th October, and those to whom she is indebted to render them.

Store, North side Queen Square.

Charlottetown, Sept. 29, 1860.

BEER & SON

WILL FEEL MUCH OBLIGED TO THEIR Country Customers, if they will call and receive their ACCOUNTS, which are now ready for delivery.

Sept. 6, 1860.

ISAAC C. HALL,

Commission Merchant & Auctioneer

Queen-Street,

CHARLOTTETOWN, P. E. ISLAND.

REFER TO

Messrs GLENDON & WILLIAMS } Boston.
" F. SNOWMAN Co. }
" SNOW & STONE }
Messrs J. C. DERBY & Co., New York.

Sept. 1, 1860.