"What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*J. A. James.*

Christian Laconics.

Long afflictions will much set off the glory of heaven. The longer the storm the sweeter the calm; the longer the winter nights the sweeter the summer days. The new wine of Christ's kingdom is most sweet to those who have long been drinking gall and vinegar. The higher the mountain the gladder we shall be when we get to the top of it. The longer our journey is, the sweeter will be our end; and the longer our passage is, the more desirable will the heaven be.

A murmurer is an ungodly man: he is an ungodlike man; no man on earth more unlike to God than the murmurer; and therefore no wonder if, when Christ comes to execute judgment, He deals severely and terribly with him. Let him make what profession he will of godliness, yet if murmuring keeps the throne in his heart, Christ will deal with him at last as with ungodly sinners.

A lazy Christian will always want for things—comfort, content, confidence, and assurance. Assurance and joy are choice donatives that Christ gives to laborious Christians only. The lazy Christian has his mouth full of complaints, when the active Christian has his heart full of comforts.

God loves to smile most upon his people when the world frowns most. When the world puts its iron chains upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some of his honey, some of his goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone; and when the world is tearing their good names, then He gives them a new name, that none knows but he that has it, a name that is better than that of sons and daughters.—*Spurgeon's Smooth Stones.*

THE

Protestant & Evangelical Witness.

SATURDAY, FEBRUARY 16, 1861.

The eye of the Christian should be ever on the alert for the signs of the times, since it is a generally conceded point that "coming events cast their shadows before,"—although, quite frequently, that which to human short-sightedness appears to be the inevitable issue of passing events, is never realized. This remark holds good as well in secular as in sacred things,—it is all but of universal application. The news from Europe for the past month has been pregnant with matters of the mightiest import, an approximation to the extent of which cannot as yet be even surmised. We see the upturnings of moral as well as physical convulsion; these excite our wonder, but their bearing upon or connection with the Divine government we can form but faint conception of, inasmuch as the created cannot grasp the designs of the Creator. In connection, then, with the world's present unsettled aspect, it must not be forgotten that all things were created for God's glory. Few will say that that end is being answered in the unhallowed practices which abound in the earth. But the earth is to be subdued to the sway, and to be filled with the knowledge, of the Lord. The age of miracles is past, and other means are now employed in executing all the purposes of God. What wonder, then, that we witness in such swift succession marked moral revolutions, indicative of prophecy's near completion,—and God will continue to overturn, till He shall come whose right it is to reign, when he shall take possession, and rule in righteousness all the ends of the earth. The first January Mail brought us the Allocation of His Holiness the Pope, delivered, in secret Consistory, at the close of last year. This document avows the Pontificate in such a state of abject helplessness, as to educe alike from those who detest and do him homage, the exclamation, in view of what the Papacy has been, in wealth, power and worldly grandeur, "How are the mighty fallen!" By the Mail received here on Tuesday night last, we have a number of interesting incidents, forming, apparently, so many links in the chain of providences by which glorious results are to be produced in the emancipation of thousands, whose national birthright conferred but the worst phase of spiritual bondage. The first that attracts our attention is the avowal of Cardinal Wiseman, who had been entrusted with the duty of raising from British Romanists contributions in aid of the Pope's exchequer, "that he has, in spite of the most zealous efforts to extract contributions, met with very imperfect success." He adds, that "he has received everywhere plentiful assurances of readiness to contribute towards the support of the Pope's spiritual dignity, but strong expressions of indisposition to expend money upon armaments for the political enthralment of his subjects. A conscientious sense of duty has accordingly impelled Cardinal Wiseman to represent to his Holiness that the Catholics in this kingdom cannot be brought to support the Pope in his struggle for temporal power in the manner that might have been hoped; that the majority have been unfortunately infected with the peculiar political notions current in this country, and that he finds himself bound respectfully to tender to his Holiness the melancholy advice that his interests, in the sad condition of affairs, would be best consulted by coming to an understanding with Victor Emmanuel." Truly either the "son of darkness" is rising rapidly in the estimation of Romish dignitaries, or else Romanism itself is greatly humbled. We note also that there is a probability of the French troops at Rome being replaced by those of Italy. After an occupation of eleven years,—during the latter part of which, at least, European politics have been sadly deranged thereby,—the recall of Guyon's command would afford gratification to the real friends of Italian liberty, and be evidence that Napoleon's professed desire to leave Italy to the Italians is something more than unmeaning words,—as it really will be while her natural Capital is the seat of an obnoxious despotism, perpetutated by bayonets which he only may conveniently remove. At Naples, Jesuitical intrigue for a time threatened to produce a damaging reaction in favor of the ex-King; but once again have these misguided zealots been signally defeated; and the liberal Government of Victor Emmanuel, strong in the affections of his newly-acquired subjects, and strengthening itself daily by a generous policy, makes the cause of Rome still more hopeless by affording untrammelled circulation to the word of God. We have only space to notice one more item of news, to the effect that the Pontificate will perhaps be removed to Jerusalem. How this move, if accomplished, may affect in future the chronology of of Rome, it is difficult to say; but its claim, on behalf of St. Peter and his successors, as bishops of Rome, to universal sovereignty, would surely not be strengthened by the change. The next step may be an attempt to unite, for unhallowed purposes, expiring Judaism with the Papal apostasy. Pure Christianity has ever had in such a bitter and unscrupulous foe, and their character remains unchanged. Confident that truth will ultimately prevail over every species of falsehood, fraud and sin, we take up the prayer taught by the adored Redeemer, and supplicate "Thy kingdom come."

Romish Kidnapping.

We copy the following able article from the London Times of the 21st ult.:—

In their secret souls the Ultramontane Roman Catholic clergy of England and Ireland must believe us Protestants to be consummate fools. They cannot possibly understand our toleration and our insistance upon the absolute equality of religious sects as anything else than a gross folly. What they themselves would do, and what the Roman Catholic Church would do, the Pope told us the other day when he denounced the toleration of Protestant "temples" in Italy. These ecclesiastics do, indeed condescend to use what they doubtless think the jargon of the heretics when they complain of the "illiberality" of those who oppose their claims to act tyrannically, and remonstrate against Protestant proselytism; but they can have no knowledge of, still less any respect for, those great principles of civil and religious liberty which compel us to tolerate even their intolerance. Our system of right and wrong does not permit us to persecute even persecutors, unless their persecution should assume the form of a criminal offence. But so simple do these persecutors think us, and so impossible is it for them to comprehend upon what grounds it is that we act differently towards them from what they would act towards us, that even when we punish so gross an outrage as child-stealing the Archbishops of this intolerant Church come forward in public and wail over the misfortunes of the suffering prisoner who was implicated in the transaction, and actually expect to excite a general sympathy in her behalf.

The English public have nearly forgotten that three years ago a child named Mary Matthews, whose father was dead, was stolen from the custody of her Protestant mother, and carried off to a Roman Catholic establishment, to be educated as a Papist. With a just reliance upon the efficacy of law, we were generally content to know that the matter had been taken up; and if any one's thoughts now revert to Mary Matthews he would in all probability take it for granted that the law had done its work, and that the child was long since restored to the care of her mother. Nothing of the sort. The child-stealers have gained their ends. The mother of Mary Matthews up to this moment knows nothing of the place of confinement of her child. Whether the child be alive or dead, sick or well, the mother may not know; whether she is near or far off she can never learn. She may guess that the child is still alive, and she may be certain that she is being taught to dread and hate her mother, but beyond this Mary Matthews is as much lost to her mother as if she had been put to death before her eyes. This is a strange fact to have happened in a civilized country, where the the law has proved too strong for the Gipsies, and where people who steal children for their clothes are sent to penal servitude, and where detective police are supposed to be able to get to the bottom of any criminal mystery. The only consolation which Protestant parents who may dread a frequent repetition of these Gipsy tricks have is, that one of the persons implicated in this transaction is in prison. One Margaret Aylward, of the "Orphan Association," was in November last sentenced to six months' confinement in Richmond Gaol for her connexion with this highly creditable affair. Since her committal her faith has been sustained and her martyrdom sweetened by the visitations of the most notorious among the priestly zealots of her creed, and she has at least been entitled to the consolation of knowing that the loss of liberty she suffers is a punishment shared by the little victim, and much exaggerated in the sufferings of the little victim's mother; and that, while Margaret Aylward's incarceration will endure only for three months longer, the door will never open upon Mary Matthews.

It might be supposed that kidnapping an orphan child from its mother would be a crime so revolting to all natural affections that a zealot or a fanatic, or even a man whose policy it might be to excite zealots and fanatics, would avoid pointing public attention to so odious a crime. But this would not do justice to the audacity of the class. Dr Cullen, the Titular Archbishop whom nothing daunts—Dr Cullen, the great embroiderer of damaged eccehomos—Dr Cullen, the athletic Catholic whitewasher, advances, in confident conviction of Protestant gullibility, to call down the sympathy of the world for the poor prisoner Margaret Aylward. That "Orphan Association," whose objects we should probably test in England by the application of the law against conspiracy, has appeared in public meeting under the presidency of Dr Cullen, and the same exemplary hierarch who, amid the laughter of the world, distributed laurels to the whole-skinned heroes of the Pope's Brigade, has solemnly placed the crown of martyrdom upon the prisoner of Richmond Gaol. It is not the facts of the case that Dr Cullen disputes. He reads them much as we do. That the child was stolen away from its Protestant mother he does not dispute. Miss Aylward's connexion with the transaction is insisted upon as her merit. "The child was afterwards taken away from the nurse, but Miss Aylward was *enabled* truly to declare that she did not know where it was taken to, or who had taken it." He insists that the child ought to have been a Catholic, and that the object of this "Orphan Association" is "to protect the faith of those who ought to be Catholics," and "he trusts that the Orphan Association will continue to protect the poor orphans from the dangers to which they are exposed." He, moreover, upon his ecclesiastical and archiepiscopal authority, decides that "Nothing could be more in conformity with the natural rights of parents or the dictates of religion than the way in which Miss Aylward acted." This is very bold, but it is bold only in words. Why urge on these poor, weak, fanatical women to go a child-stealing for the glory of the Church? Is it not rank cowardice in a man to tell a feeble, superstitious body of women, that they will "have their merit" in conduct which has brought one into a gaol, and has fixed upon the Church of Rome in Ireland the stigma of an odious crime against the human affections? Why does not Dr Cullen go and follow out these "dictates of religion" himself? Let him show that he is worthy of a leadership in the cause he so approves. Let him steal a Protestant child; not meanly, and by the intervention of misguided women, whom, however execrable their deeds may be, there must always be a reluctance to see punished, but in his own proper person to carry out his principles. That was how the old martyrs used to act. Let him do this, and we promise him as good a term of penal servitude as ever a Gipsy got for stealing a child from a cottage on a common.

When other nations see this Ultramontane stuff printed in our English newspapers they are tempted to believe that, after all, we are not much more free from the frauds and tyrannies of the Roman priesthood than are the Austrians or Romans, or than were the Neapolitans. They read the case of Mary Matthews, and cannot see any great difference between it and that of the boy Mortara. They hear of this "Orphan Association" putting itself publicly forward under the presidency of an Archbishop, and anxious only, as they declare by the mouth of their president, that "their Association should be better known throughout the entire country," and foreigners inquire what more could the Sacred Office do in any country than the Orphan Association is doing in Ireland. But this boasting of the success of a criminal act is the mere abuse of that freedom of speech which the Roman Catholic clergy are so anxious to put down in all other countries, and which they claim and burlesque in this. Let us suppose that a Jewish Rabbi in Rome or in Madrid were to publicly establish a society of Jews for stealing and circumcising little Catholics, and were to make a public oration upon the excellent objects of the society, saying that his object was "to protect poor children, and to do it in a charitable and religious way." Even they who are so justly incensed at the kidnapping of young Mortara would scarcely be very loud in complaint when the Rabbi was subjected to some rather stringent discipline. We, however, simply treat this empty nonsense from a Roman Catholic prelate with contempt. We are content to make the existence of this "Orphan Association" known, not to give "greater vigour and life to the Association," as Dr Cullen desires, but to point it out to the care of the police. This case of Mary Matthews does not show the power of Catholic priests here, but is only an instance of that fallibility which applies to the police of all countries. The Road Murder is another case of the same kind. There the child has been discovered, but not the author of crime; here the child has not been discovered, but one of the persons implicated in the abduction has been punished. We hope the matter will not be allowed to rest until the child has been found and restored. But as to any systematic action for the abduction of Protestant children by a Roman Catholic Association being allowed in this country, the thing is absurd. There are societies for stealing handkerchiefs and for breaking open private houses. They have not Archbishops for their presidents, but, with our notions of individuals liberty, we do not interfere with them except when they carry their principles into action; it is not, however, supposed that it is part of our institutions to connive at such proceedings. Dr Cullen's speech is a piece of bravado, made in the consciousness of entire impunity so long as he confines himself to words. With the knowledge of the English law he possesses, we may depend that the last man to attempt in his own person to acquire to "merit" of imitating the child-stealers who stole Mary Matthews would be Dr Cullen.

The Sabbath and the Market.

Mr Editor;

You would oblige by inserting the following remarks in the first issue of your valuable paper.

There is an evil under which this community, together with many other sections of the country, has been laboring for some time past, owing to the days of the week on which the Market is held. To Wednesday, as a Market day, we have no objection. But a great deal of Sabbath desecration is induced; if not *necessitated*, by the Saturday Market. Parties from the country, of course, have an interest in attending to the Market days to dispose of their produce; but there are comparatively few of those resorting to town on such days that can always get through their business early enough to return home till a late hour on Saturday night, and some are obliged even to remain on the way, and thus to pass the Sabbath in a Tavern, or finish their journey homeward on the morning of the Holy Day. We have known some instances of sober and God-fearing people detained by their business in town so late that it was past the hour of twelve before they could return to their homes—thus *necessitated*, against their convictions and inclinations, to tamper with the Lord's holy Day. And look at the state in which a family expecting the return of such a one would be. How could they wind up their family regulations, and, having finished their preparations, be in a state of composure and calmness, suitable to the sacred character of the approaching Sabbath.

Besides this, there are many who, having not the fear of God before their eyes, make no scruple of breaking the sacred solemnity and rest of the Day, by finishing their journey homeward, with jogging nags and clattering carts, on Sabbath mornings, to the great annoyance and regret of better disposed settlements through which they pass. We have seen delightful Sabbath mornings, when animate and inanimate, rational and irrational nature—green fields with their myriads of diamond dew-drops sparkling in the rising sun, soft and balmy breezes, and the feathery tribes of heaven filling the air with their melodious notes, all seemed to pay homage to the sacred Sabbath, when lo! the unhallowed clatter of a passing vehicle rudely disturbed the holy harmony of nature. At other times, when proceeding to the house of God, or when engaged in the services of the sanctuary, the same unhallowed racket intrudes itself upon us to disturb our composure. Still further, it is to be believed that parties who love their lusts more than the Sabbath, indulge more freely in intoxicating beverages at the Saturday Markets than they do on other days, counting on the rest of the Sabbath, not to spend it in the service of God, but to recruit the energy and vigor lost by the revelry of the preceding day.

As the House of Assembly is to sit soon, let the friends of the Sabbath, and of God, and of man, petition the House that the Market days be Tuesday and Friday instead of Wednesday and Saturday. That these days would answer for all necessary purposes as well as those now kept, and would remove the occasion of the evils already alluded to, I shall not now occupy space to demonstrate, hoping that all that is necessary is to call the attention of the public to the evils adverted to, in order to have them remedied.

Yours very respectfully,
BENEVOLENS.

Celibacy of the Clergy.

Among the signs given in Scripture whereby the apostacy of the latter days is to be distinguished, perhaps the most prominent and unmistakable is the abstaining from meats and forbidding to marry (1 Tim. iv.) It is difficult to conceive how a usage so contrary to the dictates of human nature could have found a place in any system devised by human imaginations,—or how one so opposed to the revealed word, which declares, Marriage to be honorable in all (Heb. xiii. 4.), and the marriage state to be a requisite qualification to the ministry (1 Tim. iii. 2, 4, 5, 12), should be received by a body of men professing in the slightest degree to accept that word as a guide in matters of faith and practice. The only explanation that can be offered, is that it is a part of that old Paganism which is the unchanging badge of the headship of Rome.

It is with much repugnance that this topic is now approached, such a foul sink of iniquity does even a cursory glance at the subject reveal: nevertheless in accordance with the sketch originally laid down, it stands next in order historically, and cannot well be passed over. We will, therefore, confine ourselves to a consideration of the origin and history of celibacy as connected with the Church of Modern Rome.

In all times a voluntary abstinence from fleshly enjoyments of all kinds has been looked upon as an indication of an advanced degree of spirituality; and those who could exhibit such an external show of self-mortification, no matter by what motive dictated, have been looked upon by the ignorant as exalted saints. Starvation, bodily torture, and filth, have in turn stood in high estimation, as witness the ascetics of olden time, and the insane devotees of Brahminism in our own days. In addition to these voluntary and private abstainers, Paganism had her staff of regular and enforced celibates, as for instance, the Salii, Selli, &c., and the vestals. It is moreover worthy of notice that the same punishment for breach of vow awaited the ancient as the modern nun.

Tracing the matter through Scripture to the Apostolic age, and thence through the early church, we find that under the Jewish dispensation, the priest married, and the priesthood was confined to a certain family. We know also that the Apostle Peter was a married man, as well as other of the Apostles, as we may gather from the word of Paul, who asserted the right, though he did not avail himself of it, of being accompanied in his mission by a sister or a wife as the other Apostles did. Aquilla also was accompanied and assisted by his wife in his ministry. The first idea seems to have been struck out by the early heretical teachers, such as Basilides, Novatus, and Montanus. They inveighed against the marriage state as unbecoming, the purity not of the Priesthood merely, *but also of Christians.* The reputation of Tertullian (who latterly became a Mantanist,) gave an impulse in favor of celibacy in 385. Pope Siricius I. enjoined it on the clergy, but it was not enforced. The only usage that was then observed, was avoiding the contraction of marriages after having entered on the priestly office. But some carried away by zeal, abandoned their wives and families, and thus incurred much blame. This practice of deserting their families, was severely censured by the Apostolic canons, as well as those of the Council of Gangra and Trulla in the 4th and 7th centuries. It was proposed at the Council of Nice that the Clergy should abandon their wives, but it was overruled.

All these attempts to establish the rule were desultory and partial. There was a general feeling against bishops marrying a second time, as being contrary to the words of Scripture, "that they should be husbands of *one* wife," the view taken by Oliver Goldsmith's "Vicar." But according to St. Jerome, even this restriction was not unfrequently evaded, as in the case of a man marrying before his baptism, and again after baptism, which latter was reckoned as a single marriage, what had been done in heathenism counting as nothing.

In Britain the Saxon Clergy stoutly resisted the calibate till they by degrees were turned out of their benefices. It was not till the eleventh century that it was actually enforced by Gregory VII. Against great opposition, he forbade the people to hear Mass when celebrated by a married Priest.

Having arrived at the period of its establishment, let us now turn to the consideration of its motives, its expediency, and its results:—In a rude age there is no doubt that an external show of asceticism might well invest the devotee with an amount of reputation and influence that might well balance the inconvenience involved in the Self-Sacrifice; but this would in a great measure be lost when the practice ceased to be exceptional and voluntary. Why then was it enforced? If it be said that the object was to promote a growth of holiness, that motive is disproved by the fact of the rule being still enforced in the face of the most overpowering evidence of its failure, and that its effect was to foster the most outrageous depravity of the evils resulting, we have the testimony of Anselm, Bernard, Peter, Damianus, Pius II., and others. Moreover, the very facts of the case prove that in the enforcing of celibacy, chastity was not the object; for while the marriage bond was absolutely forbidden, concubinage was connived at and allowed. Bishops derived large revenues in fees from their clergy for the licence, and the people had indeed come to view the affair in such a light that they would not tolerate a priest unless he had a concubine,—it was the only chance of safety for their own families; but even this could not always be relied on. The assumed object is that the priest being separated from the ties of family and domestic interest may devote himself more wholly to the Ministry of the Church—that not being encumbered by the ties that bind and influence other men, he may feel that all that he is and has and does is for the Church. In a great measure, there is truth in this, there is so much in Popery so utterly discordant to the best sentiments of humanity, and so opposed to its common interests that for its administration a class of men must be found or formed separated from all true sympathy with their fellows, not like the Divine author of our faith whose grand qualification for his office of Mediator, was that having taken on himself the form of man, he could be touched with a feeling for his infirmities. The device, cunning as it is, has not in all cases succeeded, as is witnessed in the glorification we sometimes see bestowed on dignitaries who die, leaving their relations unprovided for, in itself showing that it is not so easy to deaden all the natural affections. The system of nepotism pursued by many of the sovereign Pontiffs, is a matter of history, and speaks for itself. But even with all its failures, we must allow that human craftiness could not design a means more adapted to the proposed end; and when we see a system so tenaciously, clung to in the face of all the glaring evils which are its necessary results, we can but conclude it to be the offspring of the innate deviltry of that principle which would compass the greatest possible evil with the least amount of necessary and unavoidable concomitant good.

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We gladly give insertion to the notice for the Jews meeting, to be held on THURSDAY EVENING next, as we look upon this to be one of the most interesting meetings, held amongst us; and we promise ourselves a treat on this occasion, as we understand several of our Ministers, as well as laymen, will be prepared to address the meeting on this increasingly important subject.

Mrs. Douglas begs to acknowledge the receipt from Mr. I. C. Hall, of twelve copies of Hymn books (words set to music) for the use of the Sabbath School in connection with Queen Square Presbyterian Church.

RELIGIOUS PROSPECTS AT NAPLES.—Extracts of a private letter, dated Naples, December 27, 1860, say:

"We are, indeed, passing through wonderful scenes at present, and how this crisis will end no one can foresee. . . . Hitherto, I grieve to say, no great character has risen up amongst us. I have had visits from priests, who profess themselves dissatisfied with their religion, and who tell me that there are at least three thousand priests and monks who would gladly throw off the yoke of Popery; but when we come to analyze their motives, we generally find that political, not religious, feelings are at the bottom, and that they hope, by subverting Popery, to get into power themselves. Gavazzi is a powerful speaker, and would do much to throw down the present tottering fabric of religion, but I do not think he is capable of setting up a better. . . . He holds the key of the Church of St. Sebastian, but cannot get permission to employ it. . . . In the meantime the seed of the word is being sown, and up to the present time about four thousand Bibles and Testaments have been sold, and when I last saw Crosi, he said that his depot was empty, and that he was anxiously waiting for a fresh supply. Surely some of this seed must fall on good ground."

CHURCH OF ENGLAND AND DISSENTERS.—The London *Christian Observer* has the following remarks, in regard to the relative attitude of Dissenters and the Established Church at the present day:—

"The relations of the Church of England and Dissenters are undergoing a great though silent and unnoticed change. On the side of the Church there is not the same dread of Dissent; on the side of Dissenters, there is not the same hostility to the Church of England. We believe that no talent or popularity in any dissenting leader could now unite the vigorous and intelligent body of the younger Nonconformists, who are beginning to occupy their foremost ranks, in any formidable assault upon the Liturgy, or the constitution of the Established Church. All this has passed away, and will probably never be revived."

REVIVAL.—We are gratified to learn that a precious work of grace is now going on in the Presbyterian church of Middagh [illegible], Pennsylvania. In a letter received recently from the pastor, he writes:

"It has pleased our Heavenly Father to grant us a gracious visitation. We held special religious services in our church, commencing early in November, and continuing about five weeks. An unusual degree of solemnity and interest was manifested almost from the beginning of the meetings. The meetings for religious inquiry and instruction were attended by a goodly number, most of whom are now entertaining a good hope of acceptance with God through the Lord Jesus Christ. We held our communion service last Sabbath, when we received to the communion of the church thirty-three persons upon profession of their faith. 'The Lord hath done great things for us, whereof we are glad.' 'Blessed be the name of the Lord from this time forth and for ever more.'"—*Phil. Presbyterian.*

A letter from the Rev. F. W. Moore, Bermuda, announces the progress of the revival of religion in those Islands. One hundred and fifty persons and upwards had experienced religion in Hamilton, and a gracious work was in progress at St. George's.—*Hr. Wesleyan.*

REVIVAL IN AUSTRALIA.—In the January No. of the *Bible Christian Magazine* we find an interesting account of a gracious revival in the Auburn Circuit, Australia; which at last advices, was spreading into the adjoining Circuits. One of the missionaries thus concludes his interesting letter:—

The change in this neighbourhood is glorious. A few weeks ago every thing looked cold and cheerless; but God has breathed upon the dry bones, and scores can now exclaim, "The Lord hath done great things for us whereof we are glad."

Special Notices.

DISEASES OF THE LIVER.

You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: pain in the side and back, dizziness, dull headache, a bad taste in the mouth in the morning, sallow colored complexion, yellowish tint in the eyes, costiveness, or diarrhoea of slimy dark color, low spirit and dismal forebodings. It is acknowledged by all physicians and others who have seen their action, that JUDSON'S MOUNTAIN HERB PILLS are a perfect cure for all bilious affections. So pleasantly do they search out and drive away the seeds of disease, that all persons living in a country where Fever and Ague, and all other billious diseases are prevalent, will find they should never be without them. From two to four Pills each night on going to bed, will in a short time drive away the sickly yellow look of billious persons, and bring to their cheeks a beautiful glow of perfect health.

Judson's Mountain Herb Pills are sold by all Dealers in Medicine.

Judson's Mountain Herb Pills are sold by all Dealers in Medicine.

DR WISTAR'S BALSAM OF WILD CHERRY.

Where this article is known it is a work of supererogation to say one word in its favor, so well is it established as an unfailing remedy for *Coughs, Colds, Bronchitis, Croup, Whooping Cough, Asthma, Quinsy, Phthisic,* diseases of the *Throat, Chest,* and *Lungs,* as well as that most dreaded of all diseases, *Consumption,* which high medical authority has pronounced to be a *curable disease.* Those who have used this remedy know its value; those who have not have but to make a single trial to be satisfied that of all others it is *the remedy.*

The following Certificate from a respectable lady of Halifax, exhibits the remarkable virtue of this renowned Lung Remedy:

HALIFAX, N. S., June 16, 1860.

Messrs. S. W. FOWLE & Co., Boston.

Being requested by your Agent to state the benefit I have derived from the use of DR WISTAR'S BALSAM OF WILD CHERRY, I have no hesitancy in saying that I have found it to give great relief of *cough and pulmonary disease,* of which I was some twelve years since so sorely afflicted as to be considered beyond recovery. I therefore take occasion to say that I consider it to be a valuable remedy for coughs and *consumptive complaints.*

Yours respectfully,
MRS J. WEST.

Highly Respectable Authority.

CHARLOTTETOWN, P. E. I.

I do hereby certify that my mother, the late Ann Macgowan during the last few years of her life, was in the continual habit of using DR WISTAR'S BALSAM OF WILD CHERRY, and that she frequently expressed her high opinion at the benefit she derived in the promotion of her general health. She died in the 93d year of her age.

Dated at the City Hall, this 21st day of June, 1860.

PETER MACGOWAN,
J. P. and City Clerk.

To SETH W. FOWLE & Co., Boston.

☞ *Caution to Purchasers.* The only genuine *Wistar's Balsam* has the *written* signature of "I. BUTTS" and the printed one of the Proprietors on the outer wrapper; all other is vile and worthless.

Prepared by SETH W. FOWLE & CO., Boston, and for sale by

W. R. WATSON, General Agent;

T. DESBRISAY and M. W. SKINNER, Charlottetown, and by druggists generally. 2f—4i

HOLLOWAY'S PILLS AND OINTMENT.

A certain cure for Scurvy, Leprosy, and all Diseases of Skin.—The heaviness, weariness, and dejection of spirits usually attendant on those who suffer from disease of the skin, are speedily removed by the use of Holloway's Ointment and Pills. Their efficacy in correcting the bad habits of the body, and in curing complaints of the class above-mentioned, stands unrivalled; and in places abroad, where the malady is so prevalent, the cures are wonderful. The purifying properties of the Pills, and the peculiar effect the Ointment has on the skin, render them superior to any other remedy. In all cutaneous affections, these remedies stand unrivalled; and, as a cosmetic, this Ointment is in very general repute.

TIME the true Test,—EXPERIENCE the best Guide.

AN OLD STANDARD REMEDY.

For COUGHS, COLDS and CONSUMPTION, and all PULMONARY COMPLAINTS, use the

VEGETABLE PULMONARY BALSAM,

which has maintained its high reputation for *nearly forty years,* and is recommended by many of the most *eminent physicians and gentlemen* in the country, among whom are Rev. Josiah Litch, Phila.; Rev. Dr Lyman Beecher, New York; the late Prof. Leonard Woods, Andover Theological Seminary; L. F. Thompson, former Secretary of State, Vt.; Drs. Merrill, Perry, Abell, Parker, Berry, and many others; by the Press, and by the largest and oldest dealers in drugs and medicines in the United States and Canada.

Extracts from Letters received from Physicians.

"I with confidence recommend it as superior to any other preparation for the above complaints." "It has a superiority over every kind of medicine used, and has been used for long complaints with wonderful success." "I am satisfied it is a valuable medicine." "It is a safe, convenient, and very efficacious medicine." "To my knowledge, it has never disappointed the reasonable expectations of those who have used it." "I confidently recommend its use in all complaints of the chest, as equal, if not superior, to any other medicine within my knowledge." "Of all the principal remedies used for coughs, I am satisfied yours is the best, and hope it will be better known and more generally used." "I have prescribed your balsam, and regard it as the most valuable and effective remedy within my knowledge."

Price,—Small size, 50 cts.; Large size, $1. *Be careful to get the genuine,* which is prepared only by REED, CUTLER & CO., Boston, and sold by dealers generally. 48—6m

COCOAINE.

Is a word invented and adopted by Messrs. Joseph Burnett & Co. as the name of their celebrated Hair Preparation. From well attested instances and strong testimonials in its favor, there is no doubt but that Dr Burnett has succeeded in producing an article of great superiority. It possesses all the important properties of a perfect hair dressing, and is believed to be the cheapest in use.—*Bridgeport Republican.*

Sold in Charlottetown, by W. R. Watson, T. DesBrisay, M. W. Skinner.

PURIFY THE BLOOD.

With corrupt, disordered or vitiated Blood, you must be sick all over. It may burst out in pimples or Sores, or in some active disease, or it may merely keep you listless, depressed and good for nothing. But you cannot have good health while your blood is impure. Ayer's Sarsaparilla purges out these impurities and stimulates the organs of life into vigorous action, restoring the health and expelling disease. Hence it rapidly cures a variety of complaints which are caused by impurity of the blood; such as *Scrofula or Kings Evil, Tumors, Ulcers, Sores, Eruptions, Pimples, Blotches, Boils, St. Anthony's Fire, Rose, or Erysipelas, Tetter or Salt Rheum, Scald head, Ringworm, Cancer or Cancerous Tumors, Sore Eyes, Female Diseases,* such as *Retention, Irregularity, Suppression, Whites, Sterility, Syphilis or Veneral Diseases, Liver Complaints* and *Heart Diseases.* Try AYER'S SARSAPARILLA, and see for yourself the surprising activity with which it cleanses the blood and cures the disorders.

AYER'S CHERRY PECTORAL is so universally known to surpass every other remedy for the cure of *Coughs, Colds, Influenza Hoarseness Croup Bronchitis Incipient Consumption,* and for the relief of Consumptive Patients in advanced stages of the disease, that it is useless here to recount the evidence of its virtues. The world knows them.

AYER'S CATHARTIC PILLS—for *Costiveness, Dyspepsia, Indigestion, Dysentry, Foul Stomach, Jaundice, Headache, Heartburn, Piles, Rheumatism, Dropsy, Worms,* and in short for all the purposes of a purgative medicine.

Prepared by J. C. AYER & Co., Lowell, Mass. and sold by W. R. WATSON, General Agent for P. E. Island.

MRS. WINSLOW,

An experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay all pain, and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves, and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column.

FOR SALE.

THE LEASEHOLD INTEREST OF 40 acres of excellent LAND, ten acres under cultivation, in good heart; the remainder is covered with hard and soft wood. It contains also a large ORCHARD in front of a commodious

DWELLING HOUSE,

a barn with underground stable, works, and Bark House; and a commodious place for tanning; also two excellent springs of water, close to the buildings.

The above property is situated within twenty chains of New Glasgow Bridge, Lot 23. For particulars apply, on the premises, to

EDWIN C. WHITLOCK.

New Glasgow, Feb. 16, 1861.

THE JEWS.

THE SOCIETY ESTABLISHED IN THIS City, in connection with the London Society, for promoting Christianity amongst the Jews, will hold their anniversary in the TEMPERANCE HALL, on THURSDAY evening, the 21st inst. Chair to be taken at 8 o'clock.

JAMES MOORE, Sec'y & Tres.

Feb. 16, 1861.

FOR SALE

OR TO BE LET AT THE HEAD OF Wheatly River, at present in the occupation of David Rattray. It contains about 150 acres of excellent land a large portion of which is under cultivation, diked and fenced, and within a short distance of sea manure. A good dwelling house and barn &c., are on the premises. The farm is about 13 miles from Charlottetown, and being centrally situated at the junction of several roads, is valuable as a business stand. Possession will be given about 1st April next.—Apply to

H. J. CUNDALL.

Charlottetown, Feb. 16, 1861. 1

COAL AT AUCTION.

TO BE SOLD AT AUCTION, ON THURSDAY next, the 21st inst., at 11 o'clock, at the coal shed of George W. De Blois, Esq., a quantity of Sydney and Pictou Coal, in lots to suit purchasers.

TERMS—All sums over £10, 3 months; over £20, 4 months—on approved notes of hand.

J. & T. MORRIS, Auctioneers.

February 16, 1861.

Freight and Passage from London.

A FIRST CLASS FAST-SAILING BRIG of 250 tons Register, will sail from London for this Port First week in APRIL next. For FREIGHT or PASSAGE, apply in London to JOHN PITCAIRN & SONS, 69 Corn-hill; at Charlottetown, to the Subscribers.

RATES OF FREIGHT.—Measurement Goods 20s; Dead weight 17s. 6d. per Ton; Single Packages not exceeding 1 ton, 10s 6d each; Parcels 5s, with customary Primage, payable here.

D. G. & S. DAVIES, Agents.

Charlottetown, February 9, 1861. 4w

NOTICE.

THE SUBSCRIBER HEREBY GIVES notice that after this date he will pay no debts contracted by his son Patrick Fidgett.

DANIEL FIDGETT.

Lot 49, Feb. 2, 1861. 3i—x

STRAYED,

ON THE FARM OF THE REV. ISAAC MURRAY, a HEIFER CALF; color, red and white; age, about 8 or 9 months. The owner may have the same by proving property, and paying expenses, on application, at Cavendish, to

DANIEL CAMPBELL.

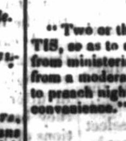
Cavendish, Jan 12, 1861.

Royal Agricultural Society.

THE ANNUAL GENERAL MEETING OF this Society will be held at the Temperance Hall, in Charlottetown, on Wednesday the 6th day of March next, for the purpose of electing a President, and other Officers, and for the general transaction of business for the promotion of Agriculture.

JAMES D. HASZARD,
Sec'y & Tres.

Jan. 26, 1861.



Coughs, Colds, Hoarseness and Influenza, *Irritation, Soreness,* or any affection of the Throat CURED, the HACKING COUGH in *Consumption, Bronchitis, Whooping Cough, Cough, Asthma, Catarrh,* RELIEVED by BROWN'S BRONCHIAL TROCHES, or COUGH LOZENGES.

A simple and elegant combination for COUGHS, &c.
DR G. F. BIGELOW, Boston.

"*Have proved extremely serviceable for* HOARSENESS."
REV HENRY WARD BEECHER.

"*I recommend their use to* PUBLIC SPEAKERS."
REV E. H. CHAPIN, New York.

"*Effectual in removing Hoarseness and Irritation of the Throat, so common with* SPEAKERS *and* SINGERS."
Prof. M STACY JOHNSON, LaGrange, Ga.
Teacher of Music, Southern Female College.

"Two or three times I have been attacked by BRONCHITIS, so as to make me fear that I should be compelled to desist from ministerial labor, through disorder of the Throat. But from a moderate use of the "*Troches,*" I now find myself able to preach nightly, for weeks together, without the slightest inconvenience."
REV E. B. RYCKMAN, A.B., Montreal,
Wesleyan Minister.

Agent—T. DESBRISAY, Apothecaries' Hall, Charlottetown P. E. Island. 4y Nov. 24, 1860.

POSTAGE STAMPS.

THE PUBLIC ARE HEREBY INFORMED that stamps for the pre-payment of Letters and Packets to be sent by the post, will on the 1st of JANUARY, 1861, be ready for circulation.

The design, color and value of each class of Stamps are as follows:

The Queen's Head, profile, *green,* Sixpence.
" " " *blue,* Three-pence.
" " " *red,* Two-pence.

The *blue* or *red* Stamps will be received for payment of half the sum it indicates, if cut in two diagonally.

These Stamps can be had at the General Post Office, Charlottetown, and of all the Postmasters on the Island.

L. C. OWEN, Postmaster General.

General Post Office, Dec. 29, 1860.

FAIRBANKS' PATENT SCALES!

ALL SIZES AND DESCRIPTIONS of Fairbanks' celebrated

SCALES,

J. S. CARVELL, Agent.

Charlottetown, Nov. 10, 1860. tf

WANTED.

MILK COW WANTED in exchange for one giving but little milk, cash paid for the bargain. Enquire at this Office.