I left, promising to repeat my visit. The next day found me climbing again the path which led to this mountain home. When I reached the cottage-door there was bustle within. I lifted the latch; the poor woman was in the act of dying; sight, speech, sense—all had gone, and the heaving breast just told that the spirit still hovered in its tenement of clay. A few struggles more, and all was over. The death-less spirit had passed from time into eternity!

Reader, the last words of this dying woman still echo in my ears, "*Tell, oh! tell me, am I lost?*" and never, never shall I forget them. Absorbed with the things of earth and the cares of life, she had neglected the great salvation, and had lived, as I afterwards found, careless about her soul, until disease with rapid stroke had laid her low, and now, in the near prospect of death, the all-important question, "What is to become of my never-dying soul?" forces itself upon her agonized spirit.

She turned with dying eye and dying breath to him who has said, "Look unto me, and be ye saved" (Isa. xiv. 22); but she left the world with this tremendous question upon her lips, and this awful doubt upon her mind, "*Am I lost?*"

Oh, reader, solve the question for thyself now; "Seek the Lord while he may be found, call upon him while he is near" (Isa. lv. 6), that so in your dying hour you may hear the sweet whispers of his love, and be able with holy confidence to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12). You are *not yet* lost—shall you be?—*Churchman's Penny Magazine.*

THE

Protestant & Evangelical Witness.

SATURDAY, JUNE 23, 1860.

The Bible in School.

The line of demarcation, where liberty ends and oppression begins, is not easily definable. A government in its desire to secure the civil liberty of its subjects, may find it difficult to avoid interfering with the religious opinions and practices of some who are under its authority. For example, the horrid custom of sacrificing infants to the Ganges forms a part of Hindooism; Mormonism permits polygamy; a man, under the impression that he is doing God service, may apply a lighted torch to a building set apart for the worship of those whom he believes to be heretics; but no government which fulfils the principal design of its institution—the protection of the innocent and the punishment of the guilty—can tolerate such practices, though performed under the cloke of religion. Yet while it is the duty of the state to prevent certain principles, though termed religious, from being reduced to practice, she must not, on the other hand, consider it her prerogative to dictate to her people what shall or shall not be their religious belief. We are instructed to propagate religion by preaching, and not by the sword. It is God, not a mortal of earth, who commandeth all men everywhere to repent and believe the gospel;—to obedience, he has attached a promise; to disobedience, a penalty; but both are infinitely beyond the power of man to fulfil or inflict, therefore he has no right to dictate in the matter, nor do aught but deliver the message and pray for a blessing. Though the civil magistrate should not employ coercive measures to propagate religion, yet he ought neither to place, nor allow others to place an impediment in the way of its progress. Here lies the difficulty. Since it is impossible, in a community like ours, composed of different branches of the Christian Church, for the state to allow each denomination full liberty to enjoy and teach its own creed without one encroaching upon the other, what course should be pursued? Ought government to sit in judgment on each form of Christian belief and having declared one to be the true religion, give its adherents free scope to propagate it, by all except forcible means? This we cannot admit. There are places, such as the public schoolroom, where this liberty ought not to be granted. Should the civil ruler, then, as such, entirely ignore religion—never utter the name, nor acknowledge the existence or supreme governing power of that Being whose minister he is for good. This also we cannot admit. In short, we believe that in a mixed community, it is the duty of government to allow each denomination the free enjoyment of its creed and worship, providing that no part of these tend to interfere with the liberty of the subject; and instead of conferring peculiar privileges on any particular church, to see that the great principles of morality, respecting which there is little difference of opinion, are inculcated among the people. If the state neglects this means of preventing lawlessness and crime, she fails to employ the best branch of social police. But some may ask, why need the state attend to this matter? do not the different churches teach their own people respecting their duty to both God and man? They may, or may not; but this we know, that there are persons in almost every community, who neither attend nor belong to any church, consequently they are not in a position to receive moral instruction from this source; and as government has no right to control the movements of religious bodies, by directing them to occupy this or that field of labor, no effort may be put forth for the moral elevation of a part of the population. What means, then, should government employ to morally enlighten the people? We unhesitatingly answer, the public School. Moral education, in our opinion, should form a part of common-school instruction, for two reasons. First, because as the state, fully carrying out the principle of religious liberty—her bounden duty,—cannot call upon the church to attend to this branch of education, she must employ some broad platform whereon the great principles on which all sound morality is based—the love and fear of God—can be held up as the only proper motive to action. Secondly, because every system of instruction is defective which does not educate the whole man, that is, man as a physical, intellectual and moral being. Having arrived at the conclusion that moral education ought to form a part of common school instruction, we now inquire on what it should be based? Unquestionably on the Bible, the unalterable standard of morals, the infallible illuminator in the regulation of conduct. But some may assert that it is a sectarian book. We protest against the objection; it is the book of God, the creator and governor of all men, of whatever creed, class, or rank; it is the acknowledged directory of every Christian Church; it is a volume which the civil magistrate cannot forbid to be used in the closet, in the family, in the school, in the church, without throwing an impediment in the way of the progress of true religion and virtue—without, we might almost say, fighting against God.

But though we maintain that Government should provide for the moral education of the people, and the free use of the Bible as the lesson-book; yet we do not wish to be understood as advocating that it ought to be compulsory. We do not even maintain that the state should resort to coercive measures in reference to any kind of education. We think it oppressive to compel parents to send their children to school. What we contend for is, that government should place education of the right description within the reach of every member of the community; and so arrange that if individuals desire to avail themselves of one part, and not all, their wish in this respect may be attended to, with as little inconvenience as possible to them, and the school in general.

From what has been said, it is unnecessary to state that we approve, at least in part, of the clause authorising the reading of the Scriptures in school in the amendment to the Education Act, passed during the last session of the Legislature; which clause, though published in a recent No. of our paper, we may here insert again, as it cannot be too widely known or generally observed by parents and teachers. It is as follows:

"The introduction of the Bible to be read in the Central Academy, and in all the public schools of this Island of every grade, receiving support from the Public Treasury, is hereby authorized; and the Teachers are hereby required to open the school on each school day with the reading of the Sacred Scriptures, by those children whose parents or guardians desire it, without comment, or explanation or remark thereupon by the Teachers; but no children shall be required to attend during such reading aforesaid, unless desired by their parents or guardians."

This clause is almost all that could be desired; the restriction, however, "without comment, explanation, or remark," we consider too sweeping. That a teacher in his explanation of a word or passage, should not be permitted to give a denominational interpretation, we readily grant; and one who could display such an amount of narrow-mindedness and bigotry, we would not hesitate to pronounce as professionally unworthy of his position as an instructor of youth under a national system of education. But to enact that the reading of God's word be not accompanied with any analysis of terms, explanation of its meaning, enforcement of its lessons, or reference to Scripture geography, is, we think we are justified in saying, not only a needless, but an improper restriction. Why not include with the Sacred Scriptures, the Irish national series of school-books, prescribed by the Board of Education to be used in our common schools, for they contain many passages, and nearly every term to be found in the Bible? The limitation, if at all required, is almost as necessary for the one as the other. We do not undervalue the simple reading of God's word in school, and believe that it will be rendered profitable; but consider it would have been no encroachment on the civil or religious liberty of the people, to have allowed the teacher, by some explanation, to assist the pupil in drawing from the passage read the important lesson which it may contain respecting the great duties of life. Our legislators deserve credit for the provision which they have made for the unfettered *reading* of the Scriptures in our public schools, yet we hope they will see their way clear to go a step further, when the Act again comes up for consideration.

Meeting of the Synod of the Presbyterian Church of Nova Scotia.

[Reported for the Protestant.]

This Church Court met on Wednesday last, the 20th inst., at seven o'clock p.m., in Prince-St. Church, Pictou, N. S. The Rev Dr. Smith, retiring Moderator, preached on the occasion from Col. i. 18, first clause,—"And he is the head of the body, the church." He began by saying,—Correct opinions respecting the nature and the organization of the christian church, and of Christ's relation to that church, are usually regarded as points of co-ordinate importance with sound and correct views in Theology. After a few remarks in illustration and confirmation of this statement, and the announcement of the object which he had in view, he said he would endeavor, first, to delineate the true nature of the Church; secondly, consider the apostle's statement, that Christ is the head of the body, the Church; and thirdly, review the subject in some of its practical bearings. Under the first division of his subject, he remarked that the Church of God is a holy society gathered out of the world by the gospel call, and organized for high and holy purposes in the name of Christ. He considered the Church in its two-fold aspect, as visible and invisible; and combated some views which he regarded as erroneous. Under the second division, he remarked that Christ is the Head of the Church in a three-fold sense; He is the federal or covenant Head of the Church; He is the Head of life and influence; and He is the Head of power and authority. Each of these topics was suitably explained and illustrated. Under the last division of the subject, he stated that several questions arose respecting the relation in which civil government stands to the Church. First, the question of the Magistrate's power in the Church. He has none beyond what his position and influence as a member of it may give him. A second question, that of State support to the Church. He regarded such support as wrong in policy and principle. The Church is most successful and vigorous, when relying upon her own resources. Yet he was persuaded that in some instances the voluntary principle had been carried too far. Education may be assisted by the state within the church; for it is just as necessary to the one as to the other. A few practical remarks closed the discussion. It was characterised by the learned Doctor's usual excellence of matter and clearness of statement.

After prayer and praise, the Synod was constituted by the Moderator. The Roll having been read, the Moderator called for the Reports of Presbyteries, that it might be filled up. Two demissions and two inductions have taken place during the past year; and three preachers have been ordained, one as a Missionary to the heathen, and two as pastors of congregations. The attendance both of Ministers and Elders was good. Rev Mr. Murdoch was then unanimously chosen Moderator, and took his seat accordingly. Some routine business was next transacted, notices of motions given, and Committees appointed. The Synod was then adjourned with prayer by the Moderator.

THURSDAY June 21st.

The Synod met at 10 o'clock in the same place, and was constituted by the Moderator. To a motion introduced by Rev. Mr. Bayne, that the Synod spend the first half hour of the evening sitting in devotional exercises; an amendment was proposed, that the Synod proceed with the business as usual, but that the resolution of last year relating to devotional services after the close of the business be attended to. On the roll being called, 29 voted for the motion, and 19 for the amendment which was accordingly lost.

The Secretary of the Home Mission Board, Rev. G. Patterson, read the report of the Board for the past year. Missionary operations have been successfully carried on, and much more might be accomplished, were it not for the deficiency of labourers. This is the greatest difficulty with which the Board has to contend. Nine congregations are still unsupplied with Pastors, and several stations have received very little preaching. The Report was received, and after some slight amendments had been made, was adopted.

The Board was reappointed.

The Rev. Mr. Baxter read the Report of the Committee on Colportage. Operations are successfully prosecuted, and remote parts of the Province visited. A large number of volumes have been circulated during the year. A Committee was appointed to make inquiries relating to this branch of the Synods on the subject. Adjourned.

In the afternoon sitting, Rev. W. McCulloch moved, that this Synod appoint a Committee to prepare an Address of congratulation to His Royal Highness the Prince of Wales, to be presented by the Moderator, the Clerk, and other members of the Synod, on the occasion of his visiting this Province. The resolution passed unanimously, and a Committee was appointed. It was also authorized to prepare an Address to His Excellency Lord Mulgrave.

A Memorial of Rev. James Waddell was then read, relating to the proceedings of Pictou Presbytery respecting himself. After some preliminary business had been transacted by that Presbytery, Mr Waddell addressed the Synod in explanation up to the hour of adjournment.

The Methodist Episcopal Church and Slavery.

The Committee of the General Conference, to whom were referred all memorials relating to change of rule on the holding of slaves, has presented two reports to the Conference, which have caused great excitement in that body. The majority report considers that the rule already condemns the holding of persons as slaves; and, to make the matter plain, recommends that the general rule on Slavery shall be amended to read as follows:—

"The buying, selling, or holding of men, women or children, with an intention to enslave them."

The report also recommends that the following be substituted in place of the seventh chapter on Slavery:

"Question.—What shall be done for the extirpation of the evil of Slavery?

"Answer.—We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings as chattels is inconsistent with the Golden Rule, and with that Rule in our Discipline, which requires all who desire to continue among us to 'do no harm, and to avoid evil of every kind.' We, therefore, affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means."

The minority report represents that the M. E. Church has never ceased to bear its testimony against the sin of Slavery, and "that any change of our Discipline upon the subject of Slavery, in the present highly excited condition of the country, would accomplish no good whatever, but on the contrary would seriously disturb the peace of our Church, and would be specially disastrous to our ministers and members in the Slave States."

The discussions upon these reports are expected to be long and exciting. Every Christian heart must earnestly desire that so large a body of ministers may be guided to a right decision on so important a matter.—*Montreal Witness.*

Temperance in Britain.

We extract the following from a letter, dated England, May 12, and published in *Zion's Herald and Wesleyan Journal*:—

Our country has been called the most drunken nation of the earth; but just now England is presenting a better attitude in resisting a measure of Chancellor Gladstone's which it is believed would increase the facilities for drunkenness.

Close upon 2,000 petitions, signed by 200,000 petitioners, have been poured into the House of Commons against the *Wine Licenses Bill*. One of the strongest of Governments, backed by the most influential organs of the press, and favored quietly by an immense amount of wine-loving respectability, and social weight, has rested before the antagonism of Temperance, led on by the "United Kingdom Alliance." This is a new thing in the realm. It is a most significant and cheering thing. It is one of those events in the history of a people's deliverance which unexpectedly reveals to them their power, and invite them to wield that power in striking an effectual blow, and prostrating the iniquities that have oppressed them for generations.

This is all, however, as yet in the way of fencing off an evil threatened. There is more serious work to be done. The same power which has been evoked to defend, must be employed to strike home upon that tremendous system which still holds on in its destructive path, producing such an untold and incalculable amount of sin and misery in the land. Scotland is already moving with startling energy. The aim is to put down the accursed traffic.

Society has the unquestionable right to defend its interests against those who place them in jeopardy, and to put an end to those practices by which those interests are endangered. When Government licenses the opening of a liquor-shop among a number of families, it does what no government on earth has a right to do; and the man who sells the seductive and ruinous liquor does that to which no government on earth can grant him any true right whatever. No human being has a natural right to sell the liquor which produces the horrid intemperance of Britain, and surely it follows that men in their social capacity have the right to prevent all such sale

This, too, is emphatically the right *time* for such a movement. A most wonderful spirit of blessed revival is still spreading and growing over the country. But with a good increase of spiritual fight gained, and a good addition of precious souls to watch over and keep in truly virtuous paths, all who have taken part in revival work know how soon and how terribly we are made sensible of the everywhere present curses and curse of the liquor evil.

Every week of the progress of the true work of revival in Britain is opening a wide door in favor of the movement for at least a *permissive* "Maine Law." There is, it is to be feared, a religion—and a religion, too, that has its revivals—that can go along with the liquor system, and take the patronage of the great manufacturers and vendors of liquor, but that is not the religion at present being revived in Scotland and the north of England. Between that and the public house, there is felt to be a *gulph fixed*—a terrible incongruity that must ever call for the death of the one as essential to the life of the other.

[For the Protestant.]

Mr Editor,—It is always gratifying either to see or to hear of leading and influential members of society taking their stand on the side of Total Abstinence.

Let us hear, then, what was said lately by a Judge M'Kenzie, in addressing the Grand Jury at Kingston:—"Men who honestly, with intrepid zeal and resolution, engage in combating the despotic sway of this potent enemy, (Intemperance,) are benefactors of their species whether viewed in the relations of private citizens. Tee-totalers, Sons of Temperance, or Good Templars. *May their efforts prosper.*"

We also learn with pleasure that the following landowners in Britain discourage the Liquor Trade on their Estates:—

The Duke of Argyle, the Duke of Grafton, the Marquis of Breadalbane, the Marquis of Cholmondeley, the Earl of Beverley, Earl of Grafton, Earl of Ducie, Earl of Harrington, Lord Walsingham, Lord Delamare, Lord Boyne, Lord Tredegar, Lord Byron, Sir Walter C. Trevelyan, Bt., Sir John Lowther, Timothy Hutton, Esq., The Proprietor of Burton Parish, Cheshire, John Mitchell, Esq., Alex. Thompson, Esq.

Now, Sir, let me ask, does not such a list as the preceding set forth a lesson to our men of mark? I at least feel convinced that it should. And further Sir, I must say that until the subject of Total Abstience is laid hold of and placed before them in its true colours, I fear that we shall have little credit due us in bringing about the so much needed reform.

Now Sir, I believe that you as Editor and Proprietor of a bold and fearless Journal, should take up the subject with vigor, seeing that there are such men in our midst as "Mercator" who would advocate sending some INTELLIGENT, WELL-EDUCATED young men upon weekly, or semi-weekly visits, to "Stills," for the purpose of ascertaining how much of the "devil's drink,"—is manufactured during the course of the year. Why Sir, when men of this stamp are bold enough to publish such sentiments, are the Sons of Temperance to stand aloof and look on calmly as if there were no danger impending? No Sir. It becomes every friend of humanity to stand up and declare that such things shall not be tolerated.

The advocates of Total Abstinence should employ your columns as a medium whereby the principles of "Our noble Order" might be circulated over our beautiful Island. We as Sons of Temperance have a special work to do for the eradication of the giant evil; we must put forth such warnings and efforts as may lead to the saving of all classes, and the young in particular, from all approaches to it, that the time may soon come when the existence of our organization shall be no longer needful.

Let us therefore determine, by the blessing of Heaven, to use every means in our power to meet and counteract one prevailing, destructive, social evil.

Again Sir, I am yours in the Bonds of Brotherhood.

CONTRIBUTOR.

Charlottetown, June 11th, 1860.

RELIGIOUS ITEMS.

The Lord Bishop of Nova Scotia, holding Episcopal jurisdiction over this Colony, by virtue of Royal Letters Patent, has erected it into an Archdeaconry, and has collated thereto the Rev J. Herbert Read, D. D., Ecclesiastical Commissary and Rector of St. Eleanor's, to be Archdeacon of the same.—*Id.*

The Bazaar in connection with the Church of England, heretofore advertised for Thursday, the 28th inst., is, from unavoidable circumstances, postponed to Tuesday, the 3d of July next.

The Rev W. Hall will preach in the Baptist Chapel, to-morrow evening (Sabbath) at 6½ o'clock.

Mr. George Macnutt, student, has kindly consented to deliver a discourse in the new Presbyterian Church, Queen Square, to-morrow (Sunday) evening, at 6½ o'clock.

The sacrament of the Lord's Supper is to be dispensed [D. V.] at De Sable, by the Rev. Donald M'Donald, on the third Sabbath of July, the 15th of that month.

On Sunday, the 10th inst., the Lord Bishop of Nova Scotia administered the rite of confirmation in St. Paul's Church, to 33 persons, and delivered an impressive address to a large congregation. On the Tuesday following, he preached at Crapaud, and confirmed one candidate. On Friday, the 15th, he visited Mount Stewart, a newly erected Church station, for the first time, where he confirmed 14 candidates. On Sunday, the 17th, he confirmed 12 persons at Georgetown; yesterday, he proceeded to Cherry Valley, to hold divine service, and a confirmation; to-morrow, Sunday, he purposes to consecrate the new Church at Southport; and on the morning of Sunday, the 8th of July, he will [D.V.] hold an ordination in the Church at St. Eleanor's.

DIED,

At Middleton, on Friday, the 15th inst., aged 47 years, Mr WILLIAM CRAIG, deeply regretted by a large circle of relatives and friends. He was for many years a ruling Elder in the Presbyterian congregation of Badeque, and discharged the duties of his office with diligence and fidelity. In his death, the church, his own family, and the community are called to sustain a serious loss. From his earliest years, he was distinguished by amiableness of disposition, and exemplary conduct. The sincerity of his religious profession was evinced by his consistent Christian deportment. On his death-bed, he was calm and resigned, and said, "The Lord knows what is best for us." We have no doubt, he has exchanged this vale of tears for a happier home. We trust that the relatives and friends need not "sorrow as those who have no hope."

At St. Peter's Bay, of scarlet fever and putrid sore throat, on the 8th inst., SOPHIA, aged 8 years; on the 9th, an infant daughter, aged 10 months; and on the 12th, DAVID, aged 11 years—children of Mr William E. M'Ewen.

At Kildare, on the 20th May last, after an illness of nine months, from dropsy, SARAH, the beloved wife of Mr Peter Ahearn, aged 45 years; leaving a husband and seven children to lament their irreparable loss.

At Boston, of Small Pox, on the 27th April, Mr BENJAMIN BATTS, in the 33d year of his age. The deceased was a native of St. Eleanor's, P. E. Island, and was universally esteemed by all who knew him. He leaves a wife and numerous friends to mourn their loss.

At Big Cape, Lot 42, on Wednesday, the 6th inst., of putrid sore throat, PETER CHARLES, youngest son of Mr. Martin Ryan, aged 2 years and 10 days. Only two days previous, his innocent prattle was heard echoing through that house which now seems desolate and forsaken. May his departure be but as a jewel lost on earth, and now in heaven, to draw nearer the throne where he worships the hearts of those earthly friends who mourn his absence.—Com.

At the Lunatic Asylum, on Thursday, the 14th instant, RICHARD NEILL, aged 75 years, a native of the County Kilkenny, Ireland.

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

June 18—Schr. Rover, Swain, New York; goods. Sophia, Blanchard, Tracadie, shingles. Lucy, O'Bryan, Richibuctou, lumber. Steamer Westmorland, Evans, Pictou. Schr. Velocity, Mackenzie, Richibuctou, salt.

19—Splendine, Eldridge, Boston, goods. Brave, Orchard, Pugwash, limestone. Pearl, Turnbull, do., bal. Ariel, Moore, Halifax, goods.

18—Mary, LeBlanc, Arichat, bal. Steamer Westmorland, Evans, Shediac. Schr. Ploughboy, Robertson, Halifax, sundries. Woodbine, do., do., do. Ellen, Pentz, Pugwash, limestone. Conservative, McFadyen, Chimagon, deals.

19—Cecile, Bernier, Quebec, salt. Steamer Westmorland, Evans, Pictou.

20—Schr. Elizabeth, Boudrot, Arichat, bal.

21—Mary Jane, Foster, Richibuctou, salt. Maria Dolphine, Trenbany, Quebec, do.

OUTWARDS.

June 18—Steamer Westmorland, Evans, Shediac.

19—Schr. Pearl, Turnbull, Pictou, bal. Church, Bonar, Tracadie, do. Cecelia, Jenkins, Providence, U. S., oats. Annie, McKenzie, do., do. Martha Maria, Clark, Boston, produce.

18—Mary LeBlanc, Miramichi, bal. Steamer Westmorland, Evans, Pictou. Schr. Emily, LeBlanc, Pictou, bal. Edith, Knoderick, Boston, produce. Brig. Alberta, Salmond, Plymouth, G. B., timber, deals, &c.

19—Brig. Allen, Atwater, Boston, herrings. Steamer Westmorland, Evans, Shediac. Schr. Ellen, Pentz, Pugwash, bal.

20—Woodbine, Robertson, Pictou, bal. Mount Vernon, Babin, Halifax, produce.

21—Glory, Hearn, Labrador, fishing stores.

Memoranda.

Sailed from Quebec, on Monday, the 18th June, Brig *Brothers* Gibson, for Liverpool—timber and deals, by Hon. J. C. Pope.

The Bark *Garland*, Kelly, master, for Bristol, sailed from Port Hill, on Thursday last—timber, deals, 17,000 bushels oats, and some potatoes, by Hon. James Yeo.

QUEBEC, May 22.—Arrived Ship James Yeo, Scott, Cadiz; salt. 28th—Bark Atlantic, Sargeant, Newport; railway iron. June 16—Ship Elizabeth Yeo, Scott, from Liverpool, with salt. May 30.—Cleared, Ship Louisa, Howse.—31st Bark Ocean Queen.

AYER'S PILLS.

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

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

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

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

JAMES R. CHILTON, Chemist.

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

We fully concur in the above statements.

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

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

HORACE GREELY, Senior Editor of the New York Tribune.

WM. H. SEWARD, Senator of the United States.

WM. L. MARCY, Secretary of State of the United States.

WM. B. ASTOR, New York city, the richest man in America.

G. W. WESTON & Co., Proprietors of Saratoga Springs.

POWERS & WEIGHTMAN, the largest Manuf. Chemists in America.

E. L. LEARNWORTH, Secretary of New York.

Bank of England, London, 9th June, 1856.

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

Your obedient servant,

RICHARD DEAN BOYLE, Ex-Ass't Cashier.

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

Holloway's Ointment and Pills.—An infallible remedy for bad legs.—Robert Dickie, of Broad-street, Alton, informed Mr. Cumming, druggist of the same town, that about 18 years ago he injured his ankle in a coal pit, which afterwards formed into a running ulcer. To cure it he tried innumerable medicines, but without effect. He was in the Royal Infirmary about three years ago; there they told him that amputation was the only chance of saving his life. At last a friend very earnestly recommended him to try Holloway's Ointment and Pills, and they have been the sole means of healing the wound, and rendering his leg perfectly sound. Printed directions for their use accompany the medicines.

CHARLOTTETOWN MARKETS, JUNE 23, 1860

EXCHANGE, 90 PER CENT. ON STERLING.

Beef, (small) per lb	2½ a 7d	Oats	2s 4d a 2s 6d
Do. by quarter	4d a 6d	Turkeys, each	4s 6d a 7s 6d
Mutton	3d a 7d	Geese, each	
Lamb	3s a 4s	Fowls, each	10d a 1s 3d
Pork, per lb.	4½d	Ducks, each	
Do (small)	3½d a 7½d	Partridges, each	
Veal per lb.	3d a 5d	Codfish, per qtl.	12s a 20s
Butter (fresh)	10d a 1s	Salmon, per lb.	
Do tub		Herrings, per bbl.	20s a 30s
Cheese	3d a 5d	Mackerel, per doz.	
Tallow	2d a 11d	Boards, (hemlock)	2s 6d a 4s
Lard	3d a 10d	Do. (spruce)	4s a 5s
Ham	6d a 6d	Do. (Pine)	7s a 9s
Pearl Barley	1½ a 1½	Shingles, per M	
Flour, per barrel	42s a 45s	Timothy seed per bus	20s a 22s
Flour per lb.	2d a 2½d	Clover seed, per lb.	1s 6d a 2s
Oatmeal	1½d a 1½d	Wool, per lb.	1s 2d a 1s 6d
Eggs per dozen	8d a 8d	Hay, per ton	120s a 140s
Potatoes per bush.	1s 6d a 2s	Straw, per cwt.	1s 2d a 1s 6d
Turnips	10d a 1s	Homespun, per yard	2s 6d a 3s
Carrots		Apples, per bush.	
Peas, per quart		Calf-skins, per lb.	7d a 9d
Wheat per bush.	7s a 10s	Hides, per lb.	6d a 4½d
Barley	4s a 4s 6d	Sheep-skins.	2s a 3s

Harmonicon and American Vocalist

JUST RECEIVED AT HAGGARD'S BOOK Store.

NOTICE.

THE SACRAMENT OF THE LORD'S Supper is to be dispensed at DESABLE, (D. V.) on the Third Sabbath JULY next, being 15th.

DONALD M'DONALD, Minister.

June 23, 1860.

Envelopes, Slate-pencils, &c.

JUST ARRIVED *VIA* CANADA LINE of Steamers, and recent arrivals—

2 Cases Envelopes, an assortment of all sizes, kinds and prices, gummed, from 9d 100 upwards

1 Case Slate-pencils, 1s. 3d. 100, in boxes

2 Cases Slates, different sizes

1 Hhd. Walden's Ink—Red, Blue and Black—in 2d, 7½d, pint, and quart bottles

For sale at HAGGARD'S Book-store, Queen Square.

PRESBYTERIAN CHURCH BAZAAR.

THE LADIES IN CONNECTION WITH the Presbyterian Church on Queen Square, Charlottetown, purpose holding a Bazaar on the FOURTH July next, the proceeds of which are to be appropriated to the seating of that Church. Donations are respectfully solicited from all friendly to the cause.

The following ladies will thankfully receive contributions:—

Mrs. Keir, Princetown, Mrs. Douglas, Charlottetown,
" Patterson, Badeque, " Galloway, do.,
" Murray, Cavendish, Miss Lockerby, do.,
" Allan, Cornhead, Mrs. W. Muttch, Lot 48,
" Fraser, Chicamegne, " S. Muttch, Rocky-point,
" Crawford, St. Peter's, " Jardine, Lot 49,
" E. Coffin, Mt. Stewart, Miss Chirm, St. Peter's Road.
" LePage Charlottetown, Mrs. Samuel Hyde West River.

The aid of friends in the adjoining Provinces is respectfully solicited. Contributions may be forwarded to the following persons:—

Mrs Thomas Bayne, Halifax,
Miss Rosie Robson, Pictou,
" M'Gregor, New Glasgow,
Mrs Miller, Tatamagouche,
" Downie, Antigonishe.

There will be an excursion trip of the Steamer *Westmorland* from Pictou to Charlottetown, on the day previous, by which parties may go to the Bazaar, and return to N. S. on the following Tuesday, at half price.

FREE CHURCH BAZAAR.

ACCORDING TO A PRECEDING ADvertisement, the Free Church Congregation has announced to the public a Bazaar for the second week in July, which has, however, been so materially effected, that at a meeting of Committee held on Tuesday evening, the 12th ult., it was

Resolved, That the Bazaar be postponed for a short time. It is, therefore, by and with the consent of members of Committee, deferred till the day on which His Royal Highness the Prince of Wales shall visit this City.

JOHN SCOTT, Secretary.

Charlottetown, July 12, 1860.

Farm, Crop, and Stock for Sale.

THE SUBSCRIBER OFFERS FOR SALE, by Public Auction, on Tuesday, the 3d of July next, his Leasehold FARM, consisting of 100 acres, about 40 of which are under cultivation; situate on the Princetown Road, 11 miles from Charlottetown; together with the Crops and Stock thereon. —Terms made known on day of sale.

THOMAS DARKE, jun.

Princetown Road, June 16, 1860.

NOTICE TO THE PUBLIC.

General Post Office,

Charlottetown, June 14th, 1860.

NOTICE IS HEREBY GIVEN, THAT by an Act passed during the last Session of the Legislature, all Letters and Packets posted in any Post Office within this Island, and addressed to the United Kingdom of Great Britain and Ireland, will, on and after the 20th June instant, be liable to a fee of Sixpence if the postage thereon is not fully prepaid.

L. C. OWEN, Postmaster General.

To be Let for a Term of Years,

"RINGWOOD,"

the late Residence of Lieut. Colonel B. H. Cumberland.

THIS PROPERTY CONSISTS OF A well-built and commodious Dwelling House, erected some years since by the Proprietor, together with Out-houses and Offices, and 150 acres of LAND.

It is situate on Township No. Sixty-five, immediately opposite Charlottetown, from which it is distant about two miles. The Land is high, with a gradual descent to the water, and the view, which is uninterrupted, is decided one of the finest in the Island. The Ornamental Woods, which are very beautiful, have been carefully preserved and laid off with much taste; and as the Proprietor is resident in England, the property is offered on the most favorable terms, at a rent very much below its real value. For particulars, apply to

W. H. POPE.

Charlottetown, May 12, 1860.

The Largest and Best Assorted Stock of

FANCY GOODS

EVER IMPORTED INTO THE EASTERN Provinces, is now offered for disposal, at *Cash prices*, previous to its exportation.

This Stock offers unusual inducements to Dealers in Fancy GOODS, as it includes everything sold in the Fancy Goods line—Jewelry, China and Glassware, Photographic Chemicals, Cameras and Stands, Cases, Matts, Preservers, and every article used in Photography.

The balance of Stock remaining on the 1st of October will be shipped off the Island, and intending purchasers will consult their own interests by making an early call.

JAMES McCOMB.

Charlottetown, May 12, 1860. 6w

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 20th 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. DEBLOIS.

Ch. Town, May 28.

MILL AND FARM FOR SALE.

TO BE SOLD, BY PRIVATE CONTRACT that property known as the SYDNEY MILLS, situate on Lot 24, within eight miles of the City, consisting of GRIST and CARDING MILLS, in good working order, together with 24 acres of LAND adjoining, part of which is under cultivation. On the premises are a good HOUSE 38 by 24 feet, containing eight rooms, all finished; a BARN 57 feet, and other Outhouses. This valuable Property is so well known, that a further description is unnecessary.

TERMS.—10 per cent. deposit on day of sale; 20 per cent. on delivery of Deed; and the balance may remain, on mortgage for such terms as may be agreed upon, by paying six per cent. interest. Application to the owner on the premises.

ISAAC THOMPSON.

Suffolk Road, Lot 24, May 4, 1860.

FURNITURE WAREHOUSE!

Keep up with the Times!

WHO WILL BUY OLD-FASHIONED Furniture, when they can purchase for less money the very LATEST STYLES and BEST QUALITY at

DOUGLASS'S

FURNITURE ROOMS,

WHERE HE HAS THE

Largest Stock on the Island

to select from, and at the very lowest prices. All persons about to furnish, will do well to call and examine before purchasing elsewhere.

Particular attention paid to FURNISHING WINDOWS and FRAMING PICTURES.

All orders promptly attended to, and thankfully received.

GEORGE DOUGLASS.

Kent-street, June 1, 1860. 6w

HOOP SKIRTS.

JUST OPENED AT THE BAZAAR, A Supply of

The Elastic, Self-expanding, Imperial Hoop Skirts,

WITH 16 TO 21 SPRINGS.

May 26, 1860. M.I.&W.—4i