It is a sad thing when Christians borrow spectacles to behold their weak brethren's weaknesses, and refuse looking-glasses wherein they may see their weak brethren's graces.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" (Eccles. v. 10). A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth. If Alexander conquer one world, he will wish for another to conquer.

Sin's murdering morsels will deceive those who devour them. Many eat that on earth which they digest in hell.

What madness and folly is it, that the favourites of heaven should envy the men of the world, who at best do but feed upon the scraps that come from God's table! Temporals are the bones; spirituals are the marrow. It is below a man to envy the dogs because of the bones? And is it not much more below a Christian to envy others for temporals, when himself enjoys spirituals?

Faith is the champion of grace, and love the nurse; but humility is the beauty of grace. *Be clothed with humility.* The Greek word imports that humility is the ribbon or string that ties together all those precious pearls, the rest of the graces. If this string break, they are all scattered.—*Brooks.*

Dives and Lazarus.

Here is an instance of *an awakened sinner in hell.* He was one who had a full share of the good things of this world. He had food to gratify his appetite, and rich clothes to cover his body. But he lived to the world. He took his portion here. One day he fell ill. But what could the world do for him now? He doubtless had the most skillful physicians to attend him; but they could not stay the hand of God. He had perhaps dainty morsels sent him, but he could not touch them. He had friends and servants round his bed; but they could not keep off for a single hour the approach of death. He died; and whilst they were carrying his poor body with great pomp to the grave, his soul was already in the eternal world: "lifted up his eyes being in torments." Oh! what a waking up was there. He repents, just as Judas repented; but there is no contrition. There is conviction of sin, an awful conviction, but no sorrow for sin. He prays; but it is for water to cool his tongue, and not for grace to change his heart. His petition is rejected: the time for prayer is past. He prays for his brethren, for those who in his lifetime he has led astray; but neither can that petition be granted.

Here was the sinner made to repent against his will; the stubborn heart, still unchanged, made to cry out for mercy; the eyes which had been so long closed against the truth, now forced open and made to see. How truly awful is this picture, which God himself has given us *of an awakened sinner in hell!*

Reader thou art a sinner. It is not I who says so, it is the Word of God that declares it. You may be a convinced sinner, a converted sinner, a saved sinner—one who knows of Jesus, the sinner's Friend, and has fled for refuge to His all-atoning, all-cleansing blood. If so, then lift up your heart in thankfulness to God.

THE
Protestant & Evangelical Witness.

SATURDAY, MAY 26, 1860.

Daily Prayer Meeting.

Upwards of seven months have elapsed since this meeting was organized in Charlottetown. The attendance has been somewhat irregular, but never so small as to necessitate the discontinuance of the exercises for a single day, even amid the storms of winter. Nothing striking has occurred at the meetings, yet we believe it to be the conviction of every person who has attended them, either occasionally or regularly, that they have been productive of much good. Prejudices existing in the minds of some against their brethren of other denominations have been removed by daily meeting them at the mercy-seat, where they have been led to *feel* that they are one—having one Lord, one faith, and one desire to gain the same eternal home. The promise has been fulfilled in the experience of not a few that "they who wait upon the Lord shall renew their strength," and they have gone forth from the place of prayer to their avocations more fully resolved to stand up for Jesus in their intercourse with their fellow-men. The extent to which the united supplications of God's people in behalf of perishing sinners have been heard and answered is known only to Him who is acquainted with all our ways, and from whom no secret is hid.

The establishment of the daily meeting in the city, we feel assured has not been without its beneficial effects on the whole country. The example has been followed in different sections of the Island; and though we have heard of no other meeting being kept up daily for any length of time, yet we learn in several settlements weekly meetings for prayer have been commenced, and that not one denomination of Protestants, but all have been stimulated to the more frequent exercise of this means of grace.

The question is now being asked by some, should the prayer meeting at the Temperance Hall be continued during the busy months of summer? A good many still attend, but the majority are females, there being sometimes scarcely a sufficient number of men present competent to conduct the exercises. This circumstance, no doubt, is discouraging to those who have all along taken an active part in the meeting, but we would be sorry to see it discontinued. The necessity for prayer is still urgent. Wickedness abounds and Satan triumphs. Intemperance, Sabbath breaking, and almost every species of vice is on the increase; who then will come up to the help of the Lord, the help of the Lord against the mighty? Christians ought not to be discouraged but work and pray, remembering the promise of the Saviour, "in due time ye shall reap, if ye faint not." Let the prayer meeting be continued, and who can tell, but that ere the summer be ended, we may here be completely overshadowed and watered by that cloud, which has poured its treasures on many parts of the earth, turning the moral wilderness into a fruitful field, and causing the desert to rejoice and blossom as the rose?

The Revival Movement.

The Revival continues to widen its sphere of operation. In several of the towns of England thousands have been awakened to the claims of God and religion; and the genuineness of the work is evidenced by the great decrease of intemperance, dishonesty and crime. In some cases hundreds, and it is believed even thousands of pounds have been returned to parties from whom they have been fraudulently obtained or withheld. The union of Christians in the movement is one of its most pleasing features. Episcopalians and Non-conformists belonging to every branch of the Evangelical Church have given their sympathies, prayers and efforts in behalf of the moral and spiritual elevation of their fellow-countrymen. The membership of every Protestant denomination has been augmented—that of the Baptist Church alone to the extent of 10,000 during the past year.

In Scotland, a very interesting work is going on along the Banffshire coast. The most important scenes have happened in the five fishing villages, Portnockie, Findochty, Portessie, Buckie, and Port Gordon. The inhabitants of these villages are by no means the most ignorant of the Scottish peasantry, for there are but few among them who can neither read nor write. Up to the time that this revival movement began, their moral and spiritual condition, however, was deplorable, and had been notorious for generations. Strife, jealousy, Sabbath-breaking, drunkenness and almost every form of sin prevailed. The religious awakening commenced in Portnockie about the beginning of February last, and as usual throughout this whole movement, at a social prayer meeting. Some of the scenes during the progress of the work in these villages baffle description. Prostrations have taken place in private houses without any pre-expectation, and boat's crews have come up to shore in a converted state. The change along the coast has been great. Feuds and animosities have been done away with, the attendance at Sabbath schools and churches has largely increased, and public houses have been converted into Bethels. Caithness in the north of Scotland has also been graciously visited. The movement there is said to transcend in interest, influence, and results, even the wonderful scenes which have been witnessed in the fishing villages of Banffshire.

In Ireland, the good work is steadily progressing, though its more prominent and conspicuous features in that country are now less obtrusive. Its results are particularly seen in the advancement of total abstinence principles. What has been wrought by the revival in this respect far exceeds all that the eloquence of a Gough, or the reasoning of other Temperance advocates ever could effect. The centre of the movement there at present appears to be Belfast. Several weekly union prayer meetings, and a daily prayer meeting are kept up in the town, all of which are numerously attended, the latter, which is held from 12 to 1 o'clock being generally crowded to excess—a circumstance which, in a business city like Belfast, proves to a demonstration that the people love prayer.

Revivals in all essential features like these in Britain, Ireland and the United States are said to be enjoyed in various Churches of France, and the power of prayer is felt and seen in the remarkable answers vouchsafed on different occasions. A union prayer meeting is held in Paris by the English residents every Monday.

America where the great religious movement of the present day originated, continues to display unmistakeable signs of spiritual life and activity. In almost all the large towns and cities one or two union prayer meetings are held. At Philadelphia, Baltimore, and Boston they are generally attended by about 2000 people. The Fulton Street daily prayer meeting, New York, is now considered a permanent institution. The desire of those who attend it to take an active part in the proceedings is so great, that frequently in the course of an hour there are between twenty and thirty exercises, consisting of praise, prayer and reading. The influence of this meeting extends far and wide. Persons from all parts of the Union, from the British Provinces, and from different countries of Europe enter the Fulton Street prayer meeting, and have their hearts set all aglow with what they hear and witness. Even the published reports of the meeting have been the means of doing much good. Recently a gentleman from Caldwell, N. J., who took part in the exercises, thus expressed himself on this point:—

We must bear our testimony to the usefulness of the published reports of this meeting. We feel under obligation to render gratitude to God for them. They have greatly encouraged us. Brethren, you do not know what influence they exert. Often have I seen the tears stealing down the cheeks of those who listened in our prayer meeting to the reading of these reports of what the Lord is doing in the conversion of souls, and the building up of his kingdom. I am aware that you cannot know the good you do. We always read of your meetings here with the deepest interest.

Speaking of the revival in his own neighborhood, he said:—

We have had no winter in Caldwell all the past year. I mean we have had no spiritual winter. It has been summer, and the time of the rich harvest of fruits. We have had our sowing time in other periods, and now we have had our gathering times. Pray that the harvest may be plenteous and abundant, and that we may continue to bring our sheaves with shouting, grace, grace.

The same day a young man who had been converted at the Fulton Street meeting, a short time previously, stated—

That on the last Sabbath he and forty-seven others, in one of the villages, in close proximity to the city, a place somewhat noted for infidelity and irreligion, and those evil influences which spill over from the great city, stood up in the great congregation to testify their allegiance to Jesus, and publicly to espouse his cause and unite with one of the churches of the place. The place was understood to be Flatbush, and the church to be that of Rev. Dr. Strong, a Reformed Dutch church, in which a very precious revival has been in progress for some months past.

In view of all these cheering facts, and of others recorded in the public journals from time to time, have not Christians great cause for thankfulness? "The little cloud assured the prophet that the rain was at hand; these signs on the face of the moral heavens proclaim to us that God is near to save all that call upon him."

London May Meetings.

Turkish Missions Aid Society.—On Monday, the annual meeting of this society, at which the Earl of Shaftesbury presided, was held at Willis's Rooms, King Street, St. James's. The report, read by the Rev. G. B. Birch, stated that the Society for the Propagation of the Gospel had decided upon opening a direct mission to the Moslems in the new memorial church at Constantinople, and had already several native students studying at Canterbury for this purpose. The Turkish Government, despite great obstacles, had endeavored to carry out the principles of toleration and protection, as regards the Moslems professing Christianity. The receipts and disbursements for the past year amounted to £2933 6s. 10d., making, with the balance in hand at the beginning of the year, a total of £4493 5s. 2d. The report concluded by stating that Christianity was progressing rapidly in all parts of the Turkish empire. The Earl of Shaftesbury addressed the meeting, and referred especially to the present condition of Turkey as affecting the society's operations, strongly urging the necessity of vigorous efforts at the present moment, believing that the preservation of the Turkish empire was essential to the spiritual and temporal interests of Great Britain. The report was adopted, on the motion of the Bishop of Down and Connor; and the meeting was subsequently addressed by the Rev. W. F. Williams, American Missionary; Mr. J. Barker, consul at Salonica; the Rev. A. Greaves, the Rev. Dr. Howlett, Colonel Walker, Mr. Titcomb, and Dr. Kalt.

Society for the Propagation of the Gospel in Foreign Parts.—The annual general meeting of the members and friends of this society was held on Monday, in St. James's Hall, the Archbishop of Canterbury in the chair. In introducing the proceedings, the Archbishop spoke briefly of the work which the society had accomplished during the last 150 years, and of the great success which had attended the exertions of the missionaries wherever they had been enabled to proclaim the gospel. The Rev. Ernest Hawkins, B.D., read a report of the society's operations. It referred to India, British North America, China, and the other colonies and dependencies where its missionaries were engaged. These missionaries were upwards of 300 in number, and in all cases they were assisted in their labors by schoolmasters, catechists, and approved Scripture readers. The Bishop of London, the Bishop of Oxford, the Bishop of Labuan, Lord Robert Montagu, M.P., Lord Robert Cecil, M.P., and Dr. Phillimore, Q.C., addressed the meeting in support of the resolutions, which were unanimously adopted. One of the resolutions was:—"That the efforts of the society to obtain an additional body of able and well-qualified missionaries for India, and the plan for the foundation of scholarships at the universities for the maintenance of missionary students, deserves our hearty co-operation."

The Protestant Reformation Society.—The annual meeting of this society was held on Monday in the Hanover Square Rooms. Lord Calthorpe occupied the chair, and the Rev. Mr. Drury, the secretary, read the report. From the document it would appear that the year 1859 closed more favorably than many of its predecessors, and that the society then had a small balance of funds at its disposal. The total amount subscribed during the year, including the balance from the preceding year, and legacies to the amount of £556, was £2092. The expenditure included £1057 to missionaries and Scripture readers, £393 to controversial printing and the publication of the *Protestant*, and £369 to salaries. The report stated that the works of the society are now found in every quarter of the globe, and that many instances might be related of the good effected by their instrumentality; that the committee meditate issuing a series of tracts adapted to the higher classes, and that £100 has been subscribed to the special fund for that purpose. It stated that 180 meetings have been held (including lectures) in the most influential towns and cities of Great Britain, in addition to the stated lectures by the missionaries, and that the reports of the special mission during the year prove that the work is vital, practical, and substantial. The necessity for this organization was shown by the immense sum (£10,170) contributed by the College of the Propaganda for the advancement of Popery in Great Britain, and the great increase during the last 30 years in the Romish priesthood and spiritual machinery. In addition to this the report stated that the British Government expended on army chaplains, education grants, &c., £238,487 annually. The Lord Bishop of Ripon, in moving a resolution, advocated open controversy with Roman Catholics, but, at the same time, rejoiced that the object of this society was to convert as well as to convince. The other speakers were the Rev. Dr. Cumming, the Revs. Messrs. Hussey, E. H. Carr, Musgrave, and J. Follett. The attendance was very good.

The English Church Missionary Society.—The annual meeting of this society was held at Exeter Hall on Tuesday—the Earl of Chichester in the chair. The report announces that the ordinary income for the past year amounts to £122,092, the receipts on account of the Indian fund £13,576, making a total received at home of £145,628; to this may be added £10,000 received and expended in the missions, thus making a grand total of £163,620. The statistical statement shows an augmentation in the numbers both of English missionaries and native ministers, and that the communicants considerably exceed 19,000.

Wesleyan Missionary Society.—On Monday morning the annual meeting of the members and friends of this society was held at Exeter Hall; Sir Andrew Agnew, Bart., M.P., in the chair. The report gave a detailed account of the society's operations in India, dwelling particularly on the mission to the Indian army. In the Albany and Kaffraria districts of South Africa the mission had been successful; but to the Sierra Leone district the past year had been one of severe suffering, and at the Gambia, too, the past year had been one of great sickness and almost unprecedented mortality. During the rainy season many suffered severe privations, owing to the scarcity of provisions, so that both the society and schools had sustained a loss. On the motion of the Rev. S. D. Waddy, president of the conference, seconded by the Rev. Newman Hall, minister of Surrey Chapel, the report was adopted and several interesting speeches were delivered.—*Scottish Guardian, May 3.*

Another Mortara Case.

The New York *Tribune's* correspondent says—"A case similar to that of the young boy Mortara has recently come to light. It appears that a wealthy man of Terracina or its neighborhood, upon his death left his property to a son, a sickly boy of eleven years of age, with a provision that if the child died before he came of age, the inheritance should be given to the Municipal Government. The property was so large that the authorities planned, or were suspected of planning, the death of the child. To escape this danger the mother removed to Rome, thinking very naturally that there, under the very eye of the Holy Father, the widow and the fatherless might meet with that protection which was denied them in their native city. But here a new danger awaited her. In one case the boy was to be got rid of as surely as in the other, but in a manner very reputable, and less vulgar and shocking than by the use of the knife or poison. The Church, with an experience of several centuries, can bring appliances for accomplishing its ends of a more elegant order than any Italian city can be expected to produce impromptu. If the boy could be made a member of any one of these orders of men who have so fully renounced the world in giving all their money and devoting their lives to the chanting of masses and parading in processions, he would be as good a dead as far as the property was concerned, and another member would be added to one of those worthy fraternities. This would be much better than putting him to death outright, and, besides, could be done with such perfect ease. It was only necessary to bribe the boy's tutor to entice him from the house and from the arms of his mother, under the pretence of taking a walk, and enter him, with all the necessary formality of signing papers and taking the oath, to which the simple-minded boy could be forced or induced by threats or promises, into the Order of the Jesuits, and all the accumulated wealth of the boy's ancestors would belong to them. This they accordingly did, and the boy was taken out to walk by his treacherous tutor, and, by some means or other not unknown to the uninitiated, made a young Jesuit. The mother was of course frantic at the prolonged absence of her child, and after, by a search of two days, she had learned his whereabouts, she made the most earnest application for his release, and promised that she would permit a priest to be his private instructor, (which she had before refused,) if her boy could be permitted to go home with her. The Cardinal Vicaro, however, to whom she applied, is a great friend of the Jesuits, and of course refused her request. He told her that a step had been taken which could never be revoked; that the child had been dedicated to the service of the Lord; and doubtless rebuked the poor woman for being so overcome by such a selfish maternal affection. At all events, her case is a hopeless one; for there is no law here higher than that which justifies the injustice.

The Kankakee Colony.

On Thursday evening last a meeting was held in the church of Rev. Dr. Phillips in this city, to hear statements respecting the actual condition of things in the Colony at Kankakee, and the prospects of the work among that people. Our readers have been made so familiar with the facts that we shall not go into details of the statements presented on this occasion.

Rev. Dr. Phillips presided. Rev. Dr. Hoge opened the meeting with prayer. Rev. Willis Lord, D. D., Professor in the North Western Theological Seminary, Chicago, came as a witness sent by the Presbytery to testify to what he had seen with his own eyes and heard with his own ears. Rev. Dr. Scott, another Professor of the same Seminary, appeared with the same testimony, these gentlemen having been deputed to come to New-York and make a report of the present and pressing wants of this interesting people.

They united in pronouncing the work of grace most wonderful, and unexampled in modern times: whole communities, in great numbers, coming out from the Church of Rome, intelligently and cordially embracing the doctrines of the cross, and being willing to undergo any hardship rather than return to the dominion of popery. Here are large congregations now wanting places of worship, while in other parts of the world we are building churches and trying to persuade people to come into them. They need churches and teachers and preachers and religious books, and all the means of grace essential to the life and health of society.

Their temporal wants are sore and demand immediate relief. It was thought and reported at one time that enough for the present had been sent forward, but it is not so. *Three thousand* people are to be provided for with the necessaries of life, until the earth yields another harvest. Families are now famishing. Pestilence may follow the famine, and unless they are supplied with needful food, the most deplorable results may follow. Many facts were related of individual suffering that were extremely affecting; and every one who heard them was convinced of the urgent necessity of sending help without delay.

Father Chiniquy made a brief and very tender appeal. It had been said that he and his people had sold themselves to the Protestants, but if it were so, he said, they had not been paid, for the people were suffering with hunger, and he had but five cents in his pocket.

Hon. Walter Lowrie submitted a resolution, which was adopted, expressing entire confidence in the statements made, deep sympathy with the people, and appointing a committee to report a plan for their permanent relief. This committee was to consist of the Rev Drs. Spring, Phillips, McElroy, Potts and Krebs.

A contribution was then made toward the immediate wants of the people, after which,

The Rev. Dr. Plumer made an earnest appeal, concluding with an offer to be one of a hundred and twenty to raise $500 each, thus making $60,000 to remove the burdens from the stock and farms of these poor people. We wish that the influence of this meeting could be felt throughout our Protestant community. There is not a doubt that much must be done, and that without delay, to save these converts from perishing. And we trust that all who read these lines, and have sympathy with the members of Christ now suffering, will send on their contributions to us if they prefer it, and we will see that they are faithfully and immediately applied.—*N. Y. Observer.*

RELIGIOUS ITEMS.

The Episcopal Bishop of Nova Scotia, holding jurisdiction also over this Island, is now on a tour through some of the Eastern sections of the sister Province, and is expected to pay an official visit to P. E. Island in the course of a week or two.

Prayer meeting at the Temperance Hall to-morrow (Sunday) afternoon between 4 and 5 o'clock, as usual.

We learn from the Pictou *Chronicle* that the members of the Presbyterian Bible Class at Antigonish, N. S., presented, in March last, the Rev. Thomas Downie, pastor of Presbyterian Congregation there, with a valuable set of silver mounted harness.

Protestantism and the French Government.—Our Minister of State, our Minister of War, and the Prefect of the Seine, are Protestants. The latter, in olden time, has presided at meetings for Scripture-reading and prayer. He knows what true religion is, and the department of the Seine is certainly free from the illiberal hindrances to the propagation of the gospel which are found in too many districts of France. The Marshal Minister of War was present at the dying exhortation of Adolphe Monod, whose *Adieux* are as well known among you as ourselves.—*Cor. London News of the Churches.*

Last week was the great anniversary week of New York. The Meetings held include the Tract Society, American and New York Anti-Slavery Societies, Female Guardian Society, American Home Missionary Society, Association of Universalists and their Sunday Schools, Triennial Convention of the Brotherhood of the Protestant Episcopal Church, the Alumni of the Union Theological Seminary, Colonization Society, Institution for the Blind, and the Moravian Church, the American and Foreign Bible Society, the American Tract Society of Boston, the National Woman's Rights Convention, the business meeting and collation of the American Congregational Union, the Institution for the Deaf and Dumb, the American Bible Society, the American Swedenborgian Printing and Publishing Association, the Five Points House of Industry, the African Civilization Society, and the American Episcopal Brotherhood.

Another midnight meeting was held at St. James's Restaurant, Regent-street, early on Friday morning, when there was a large attendance of "unfortunates." Mr. La Touche presided, and addresses were delivered by the Rev. Capel Molyneux, and the Hon. and Rev. B. W. Noel. The results are said to have been extremely gratifying. More than a hundred females have been rescued from ruin, their average age being only twenty years. In the majority of cases they are said to be orphans, who originally came to London in the capacity of domestic servants. The meetings will be continued during the summer months, whenever and wherever opportunities shall arise.—*Nonconformist.*

The General Assembly of the Presbyterian Church New School, met in Pittsburg, Pa., on Thursday, May 17th, in the Rev Dr Kendall's Church. The opening sermon was preached by the Rev R. W. Patterson, D. D., of Chicago, in which he took strong ground in favor of denominational action. About 200 delegates are present, including many of the most distinguished men in the Church. The Rev Thornton A. Mills, D. D., was elected Moderator.

The Melanchton at Wittenberg.—The celebration of the 300th anniversary of the death of Melanchton took place at Wittenberg, in Prussia, on the 19th inst. The Prince Regent and Prince Frederic William arrived early in the day from Berlin, and were received at the railway station by the civil and military authorities, and by the clergy, and with their suite were conducted to the governor's house amidst the merry peals of all the church bells. Soon after they had partaken of a *dejeuner*, the Hereditary Prince of Anhalt-Dessau arrived and joined the Prince Regent and Prince Frederic William. A religious service was then held in the royal church; at the conclusion of which the foundation-stone of a monument to perpetrate still more the memory of Melancthon was laid in the market place with much ceremony. Speeches were delivered by the authorities of the town, and then a grand dinner took place at the governor's house. At the conclusion of the repast the Prince Regent and his son, with their suite, returned to Berlin.—*Scot. Guardian.*

Installaton at Brooklyn.—Rev Nathaniel Clark, late of Cincinnati, was installed as Pastor of the Second Presbyterian Church, Brooklyn. The Rev Dr Rockwell, D. D., delivered a very effectual charge to the congregation. He said that their new pastor came among them to preach the gospel in all its glorious perfections, and not to talk politics, or indulge in personal reflections, or retail jokes to keep the table in a roar. He was an able and an eloquent expounder of God's truth, not a "sensation preacher." He begged that the congregation would not go to making experiments upon him, to see how much labor, and suffering, and privation he could endure and still preach Jesus Christ and him crucified, but to extend to him their sympathies and hearty co-operation. Let each party to this new contract obey the Golden Rule.—*N. Y. paper*

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

May 17—Schr. Charlotte, LeBlanc, Halifax, goods.
18—Brigt Dolphin, Malone, Newfld., bal.
19—Schr. Flora, Hingley, Tatmagouche, limestone, &c
Huntress, Dimey, Newburyport, U. S., flour, &c.
21—Schr. Times, Morris, Boston, goods. Venus, Benton, Pictou, coal. Barque William Doane, Campbell, London, goods. Schr. Mount Vernon, Beadrot, Halifax, do. Caroline, Aylward, Newfld., codfish. Argo, Cameron, do., bal.
22—Pride, M'Leod, Sydney, coal.

OUTWARDS.

May 21—W. H. Hart, Evans, Newfld., produce.
22—Flora, Hingley, Pictou, goods.

Memoranda.

A large ship is said to be on the Indian Rocks, off Wood Islands, where she went yesterday.—*Islander.*

Per "Isabel" and "Gazelle,"

AND OFFERED AT VERY LOW PRICES for Cash, wholesale and retail,

14 Boxes TIN,
44 Bags NAILS from one to 4½ inches,
94 Kegs PAINTS,
5 Casks Linseed OIL,
86 Boxes GLASS, from 8x10 to 17x36,—cut to size and pattern.

Blacksmiths' anvils, vices, and files: blister and spring steel, plough mountings, chain traces, spades, hook and eye, butt, table, chest, & T hinges; bed screws, bolts and nuts; rim, mortice, stock, pad, till, trunk, and chest locks, latches, planes, and plane irons, cross cut, hand, and tenon saws, knives and forks, butchers' oyster, putty, farrier's, shoe and pocket knives, whiting, red and yellow ochre, glue, varnish, curled hair, whitewash, paint, shoe, scrubbing, blacklead, spoke, horse and bannister brushes; hemp, flax, spermbles, &c., &c.

☞ A large assortment of Saddlers' Goods. ☜

—ALSO IN—

GROCERIES,

5 Bags Rice, 20 boxes Soap, Tea, Sugar, Molasses, green, roasted and ground Coffee (the best in the City), Pepper, Mustard, Annatto, Cadbear, Currants, Raisins, Spices, &c.
12 doz Bottled Pickles, in mixed cauliflower and onion.

WM. E. DAWSON.
May 22. 6i. Great George Street.

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 22.

HOOP SKIRTS.

JUST OPENED AT THE BAZAAR, A Supply of

The Elastic, Self-expanding, Imperial Hoop Skirts,

WITH 10 TO 21 SPRINGS.

May 26, 1860. M.I.&R.W.—4i

CHARTS FOR 1860.

JUST RECEIVED, PER *ISABEL*, AND now for sale at Haszard's, Queen Square, the following CHARTS, published this year, with Books of directions—

Coast to Philadelphia
Belle Isle to Boston
Round Ireland and St. George's Channel
Atlantic Ocean.

The "Enquire Within" Series of Popular Works.

EIGHT VOLUMES, CONTAINING nearly Three Thousand pages of closely-printed matter, are now published of the above mentioned Series. The Indices have been prepared with great care, and alone occupy 120 pages. A vast fund of valuable information, embracing every subject of interest or utility, is thus attainable, and at a merely nominal cost.

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The Historical Reason Why will be found to give a better view of English History than any popular compendium hitherto published. It assigns reasons for many historical occurrences, which are too commonly accepted as dry matters of fact. It teaches the learner to *reflect* upon the great lessons of History, and while doing so, prepares the rising generation for the responsibility of their future lives.

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