Orphan did Ruth—weeping), we have had such a view of him, that we are even willing to go away with him for altogether, home to his Father's house, and leave the world with all its vanities behind. We now enjoy communion with the Father and with the Son, and we long to enjoy it uninterruptedly in the sinless land.

THE

Protestant & Evangelical Witness.

SATURDAY, OCTOBER 15, 1859.

The Revival.

As scarcely any subject is more deserving of our attention than that of the revival which is now taking place in many parts of the world, we again bring it before the notice of our readers. It commenced about two years ago in the United States of America. Indifference and unconcern in many about the salvation of their souls, gave place to a deep interest in spiritual things. Multitudes who had formerly been wholly engaged in worldly business, now found time to assemble for prayer at an hour, which formerly they thought could not be spared for such a purpose. The beneficial result soon became apparent. Sinners were convinced and converted. The good work spread rapidly and widely. Great additions were made to the membership of the various churches. Nor has the work yet ceased; it is still going on, and its salutary effects will be felt in the United States for generations to come.

The news of the revival soon reached Britain through means of the press. Accounts of it also, were brought there by eminent Christian ministers from the United States, who had been witnesses of its effects. Competent persons from Britain likewise, visited America, examined for themselves the work going on, and returning to their country, declared their conviction of its genuineness. A spirit of prayer was awakened in the mother country, many wrestled with God for the blessing, and it has not been in vain. The showers have come down,—the spirit has been poured out from on high. The effects are especially apparent in Wales, in the North of Ireland, and in Scotland, particularly in Aberdeen, and at present in Glasgow and Port Glasgow.

All this is surely ground of great thankfulness to God. A spirit of deep slumber had come over the churches. An almost universal deadness as to spiritual things had seized upon them. Ministers of the gospel had to lament over their want of success. Their most earnest appeals fell upon their hearers like sparks into the water, which are soon extinguished. Men were wholly engrossed by the things of time. The world had obtained, at least among the greater number of persons, exclusive possession of their hearts and pursuits. But now a happy change for the better has taken place where revivals are going on. Many are deeply concerned for the salvation of their souls. The seed of the word now falls upon good ground, and ministers see more fruits in a few days than they had formerly seen in as many years. Have they not reason, therefore, to thank God and take courage. They are reminded of the Pentecostal season.

We know that there are some who doubt the genuineness of this great revival. Nay some go so far as to attribute it to Satanic agency. We would shudder to entertain such an unholy thought. We do not deny that there are some extravagances connected with it; and what revival has there ever been without some disorders? Satan always endeavours to bring God's work into discredit, and for this purpose tempts those, who may profess to be the subjects of it to such things as would effect his end, and is sometimes too successful; but the present work of grace has been more free from extravagances and disorder than almost any of which we have ever heard. There have been indeed some very remarkable physical manifestations, for which it is not easy to account satisfactorily. It may, however, be remarked that as there is a very intimate connection between the soul and the body, where the former is strongly affected, it is not strange that the effects upon the latter should be great.

But the chief evidence of the genuineness of the revival it is to be found in the fruits produced. It is a fair way to judge of a cause by its effects. As the nature of a fountain is known by its streams; as a tree is known by its fruits; so the nature of a work may be known by its effects. Let us bring the revival to this test. Tried in this way, its reality will be most satisfactorily proved. The Romanist under its influence renounces the worship of the Virgin for that of the one true God. The Unitarian, who had maintained that Christ was only a mere man, now freely owns his divinity. The drunkard lays aside the intoxicating draught; the profane swearer his oaths; the Sabbath formerly desecrated is now respected. The Bible is now the bosom companion of those who formerly neglected and despised it, the prayer meeting is crowded and the sanctuary thronged. The voice of prayer and praise rises morning and evening, in habitations where it had not hitherto been heard. The person who had injured his neighbor, hastens to make reparation for his offence and be reconciled to him, the debtor pays those debts, which, before grace had touched his heart, he was careless about discharging. Quarrels give place to peace and the office of the policeman becomes a sinecure. The new convert is anxious to tell others what God has done for his soul, and to lead them to that Saviour, whose yoke is easy and his burden light. Worldly conversation gives place to conversation about the great things of God's law, the wonders of redeeming love, the power and freeness of divine grace. Is not this then the doing of the Lord? May we not say? Behold what hath God wrought!

Is it not desirable, therefore, that such a work should take place among ourselves? Few will deny its necessity. The gospel has but little apparent effect. A great degree of worldliness prevails among us, and much indifference in regard to spiritual things. While considerable numbers profess to be followers of Christ, many show such a want of lively and earnest piety, as to lead us to question the reality of their religion. Prayer meetings are but thinly attended, and we fear that family worship is far from being general even among professors. A great degree of carelessness about religion prevails among the young. Too many are disposed to regard parental government as an intolerable restraint. Certainly we need a revival. Unless the Spirit be poured [illegible] on high, the moral wilderness will not become a fruitful field,—our spiritual deadness will continue. But let there be a time of refreshing from the presence of the Lord, and there will soon be a change in the face of affairs. Worldliness will give place to spirituality of mind, and indifference to deep concern about the things of our peace, immorality to holiness. "The wilderness and solitary place will be made glad and the desert shall rejoice and blossom as the rose."

How then is a revival of religion to be experienced? In what way are we to expect an out-pouring of the Spirit? To this it may be answered 'God will give the Holy Spirit to them that ask him.' If we would experience gracious influences from on high, we must be earnest and importunate in prayer to God for them. Immediately previous to the day of Pentecost the disciples continued in united supplications. The present revival also has been the result of much previous earnest prayer. Let Christians, then, in private, in the family, in the prayer meeting, and in the house of worship, unite in importunate supplication to God for an outpouring of his Spirit; and there is no reason to doubt that their requests will be answered. He says "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you, for every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened."

[For the Protestant.]

The Bible in the Schools

OF INDIA AND PRINCE EDWARD ISLAND, AND THE ASSERTIONS OF A CORRESPONDENT OF THE EXAMINER.

Mr Editor;

A communication in the *Examiner* of Oct. 4th, signed "Observer," represents Lord Palmerston, Prime Minister of England, and Sir C. Wood, Secretary of State for India, as holding the same views in reference to "the forcible introduction" of the Bible into Schools, as certain individuals styled by the writer the first statesmen of Prince Edward Island. The proof for this averment is a paragraph extracted from the *Illustrated London News* of August 6th, relating to the interview of a highly respectable deputation with Lord Palmerston and Sir C. Wood, "having for its object the introduction of the Bible into government schools in India," and a reference to the debates in our House of Assembly. Now it is quite possible that not only the gentlemen referred to, but also every distinguished statesman and minister of religion on both sides of the Atlantic holds the same opinion in regard to the *forcible* introduction of the Bible into any seminary of learning,—they disavow all compulsion in religious matters, as destructive to the object contemplated,—so that the writer might have saved himself the trouble of appearing as an instructor of the public on a point universally acknowledged and acted upon in every free and enlightened country. But what is the idea which "Observer" would publish?—That a deputation pressed the *forcible* introduction of the Bible into the schools of India upon the attention of Lord Palmerston and Sir C. Wood, just as several parties on this Island pressed a similar measure on the government of Mr Coles, and were met by an expression of precisely similar sentiments. Is this correct?—It is a culpable misrepresentation. The deputation to the prime minister of England took special pains to disavow all compulsory measures, and hence the premier's remarks could not be directed to a subject openly acknowledged as untenable by both parties—and the petitions requesting the legal sanction of the Bible in the schools of this Island, presented to the late Government, equally disclaimed all compulsion, and simply desired that daily moral training from the Bible should be given, within school hours, to all who were willing to receive it;—and hence the leaders of that government could not have justified the rejection of those petitions on the ground of the injustice and impropriety of compulsion without misunderstanding the nature of the request, or wilfully overlooking the direct letter of the petition. That Palmerston expressed his doubts as to the propriety of allowing *voluntary classes* for biblical instruction in the schools of India within school hours, is clear; that Mr Coles and Mr Whelan argued strongly against *compulsion* in the debate on the Bible Question, is equally clear;—the one spoke to the point, the others widely aside from the mark,—the one with great frankness, the others with labored yet transparent design: they, the statesmen of England and the leaders of the late Government of this Island, expressed their sentiments on different subjects and for different purposes,—and yet from these *data*, in many respects antagonistic, "Observer" gathers their identity of sentiment. Wonderful sagacity!

The whole subject of scriptural instruction in common schools, in a mixed population, is one of great and permanent importance, and will merit a thorough sifting. As the extended report of the interview referred to lies before me, which the *Illustrated London News*—a periodical always frigid in religion, and often openly opposed to evangelical christianity—has passed over in one small foot paragraph, and that incorrect, I shall take the liberty of laying the exact circumstances and real sentiments divulged before your readers. The deputation was received by Lord Palmerston and Sir Charles Wood, on Saturday the 30th July. It consisted of the Archbishop of Canterbury, the Bishop of London, the Duke of Marlborough, the Earl of Shaftesbury, the Earl of Euston M.P., Lord Calthorpe, Lord Kinnaird, Viscount Middleton, Lord Radstock, the Hon. A. Kinnaird M.P., Sir J. Ogilvy M.P., Sir A. Agnew M.P., Sir R. G. Booth M.P., A. Mills M.P., A. Lefroy M.P., J. Hoare M.P., L. Gregson M.P., the Lord Mayor, Sir J. Login, Col. Edwardes C.B., Admiral Harcourt, Maj.-Gen. Alexander C.B., Col. Pictairn; the Secretaries of the Church Missionary, London Miss., Baptist Miss., Christian Vernacular Education, and Col. Church and Miss. Societies,—besides upwards of *forty* other gentlemen of the highest respectability. Such a deputation no Prime Minister or Secretary of State could afford to treat lightly or unceremoniously. The advocates of scriptural instruction in the common schools of P. E. Island may well feel encouraged by the moral support of such distinguished men. The subject was opened by a remark from the Archbishop, to the effect that the opinion was very general that ignorance of the real character of our religion was one of the principal causes which led to the rebellion. The Earl of Shaftesbury stated that time would be saved, by the secretary of the Church Missionary Society, the Rev. H. Venn, reading the memorial of the deputation. Mr Venn proceeded. The object of the deputation was—"To request a removal of the authoritative exclusion of the word of God from the system of education in government schools in India, so that none who may be so disposed be interdicted from the hearing or the reading of the Bible in school hours, provided always that such safeguards be adopted against undue interference with the religions of the natives as may appear just and proper to the chief local authorities in the several governments of India." It is added—"The deputation desire it to be distinctly understood, that *they do not urge upon her Majesty's Government the compulsory teaching of the Bible in any government schools.* * * * They plead only that the absolute and universal interdict of the Bible in school hours, even though questions may be asked by the pupils, should be removed." In reference to the charge of seeking to proselytize by these means, they say "they repudiate the notion that a *voluntary Bible Class can be considered, or would be considered a proselytising act.* * * * It has been universally introduced into all government schools in the colony of Ceylon, without a whisper of the charge of proselytism." That it is not so regarded by the native governments is clear, from the fact that by "two native governments the measure had been adopted, namely, by the Rajah of Travancore and by the Rajah of Mysore—both Hindoos." What a contrast to the demand of the Roman Catholic bishops and priests in this Island and the neighboring provinces! Hindoo rajahs introduce the Christian scriptures into their common schools,—and men calling themselves the guides and instructors of the only true church of Christ loudly demand the exclusion of the same scriptures from their schools! How is this? The reason is too patent to require a stroke of my pen. The memorial farther states: "The effect of an education *without the true standard of moral and religious truth*, has been pronounced by many of the most intelligent observers of native character to tend to the formation of a dangerous class of society more hopelessly opposed to the Christian religion and to the British rule, than all other classes."

Is there no danger of the formation of a somewhat similar class of society here, by similar teaching? The human heart is the same everywhere. And although the restraints of society are much greater here in every respect, and the facilities for parental instruction much greater, is it not notorious that the lowest characters can readily procure companions in the path of vice, and that not a few parents lack either the disposition or the ability to develope aright the moral characters of their children, or restrain their vicious propensities. It is undeniable that the absence of all moral instruction from the Scriptures in the common schools would increase ten-fold these evil tendencies.

The deputation further affirmed that "the interdict of the Bible in government teaching is regarded by the natives generally as antagonistic to Christianity." The natives concluded that the rulers of India did not wish their subjects to understand the laws and precepts of the Christian religion. And what has been the impression produced on the minds of teachers and trustees of schools on this Island by the antagonism of the late government to the request of the Bible petitioners? Clearly this—that the government wished no instruction from the Bible to be given in the schools within school hours. The result is manifest at this present time, in the schools in almost wholly Protestant districts where, as the writer can testify from personal inspection, no scriptural instruction is given, and not even the form of prayer used morning or evening, the teachers in the cases referred to having passed through the Normal School during the late administration. Such is the fruit of a time-serving policy intended to gratify the rulers of the Romish church.

After the memorial was read, Lord Palmerston requested a copy of the document, and then called upon Sir C. Wood to explain the system at present in operation. Sir C. Wood replied to this effect:—that the education imparted within school hours was altogether secular; out of those hours any pupils might receive religious instruction from any willing to grant it;—that while Sir John Lawrence is strongly in favor of the method proposed, the opinion of other Indian officials is entitled to weight;—that the adoption of what is suggested would require very great consideration, as some are afraid that it would lead to rebellion, and others that it would impede—and not advance—Christianity;—and that the Punjab, where the plan proposed has worked well, is not quite a fair specimen of the whole of India. The Earl of Shaftesbury thought that the desire of the deputation was not rightly approached by the Secretary for India. What they sought was, not the authoritative introduction of religious teaching as a general requirement, but, where religious teaching was desired by any of the pupils, that the teachers should be at liberty to conduct a voluntary class. Lord Palmerston remarked, that they were all agreed as to the end. "It is," said he, "not only our duty, but it is our interest to promote the diffusion of Christianity." Will "Observer" tell us that these sentiments are identical with those uttered by Messrs Coles and Whelan in the debate on the Bible question? Are they not the reverse? The question, said Lord Palmerston, is, which arrangement is best fitted to spread Christianity. As there is a diversity of opinion, it is best to leave it in the hands of the Home government and the authorities in India;—at the same time, he assured the deputation that there was no indisposition on the part of the Home government to assist those who were endeavoring to convert the natives of India. After some further remarks, Sir C. Wood stated that they were agreed on the principle,—the question was one of time. They could inculcate religious teaching half-an-hour before the school opened, or after it closed. The same sentiment was repeated by Lord Palmerston. After expressing satisfaction with their friendly reception, the deputation withdrew. The deputation secured the principle. It is a very simple matter to announce that the school opens at nine o'clock, and that the first half-hour will be devoted to religious instruction from the Bible,—and that all who do not desire such instruction can come at half-past nine, when secular instruction begins.

Lord Palmerston's remarks on the Bible in schools were confined to India, and hence "Observer's" general conclusion, in his opening paragraph, from particular premises, is a palpable fallacy. Further, were the sentiments of Lord Palmerston and Sir C. Wood, in reference to India, identical with those proclaimed by Messrs Coles and Whelan in reference to P. E. Island, would that prove the correctness of the position assumed by the latter in the circumstances. Does P. E. Island, containing about four score thousand Christians in profession, require the same treatment as India, inhabited by nearly 200,000,000 of Pagans and Mahommedans? "Observer" has certainly paid a compliment to the inhabitants of this Island. It would appear that hereafter we must take rank among Kamschatkans, Hottentots and Hindoos. In the last paragraph, "Observer" treats the cry about the Bible not being in the schools, and "godless education," as a farce; and charges the parties connected with it as now evincing no more zeal for the Bible, either in or out of schools, than if such a book was not in existence. Now it is a *fact*, that the Bible was rapidly disappearing from the schools, and is not found in a large number of them to this day; and also that the education imparted in many schools had no reference whatever to "godliness." The charge about the want of zeal is simply untrue. The educational question was passed over during last session, because it was impossible in such circumstances to mature a suitable bill. No such reason can be alleged during the coming season; and it is quite possible that if "Observer" could suspend his indignation at supposed hypocrisy for a few months, he would find that the friends of a high and thorough education, embracing moral training from the Bible, were neither indifferent to the wants of the country nor indisposed to take advantage of their present high vantage ground.

G. SUTHERLAND.

Oct. 12th, 1859.

Religious Items.

The attendance at the public Prayer meeting in the Temperance Hall daily increases. Yesterday about two hundred were present. The exercises are conducted with much spirit. The meetings are opened with singing, reading a portion of the word of God, accompanied sometimes with a few remarks, and prayer. After the opening exercise no regular order is observed, but persons voluntarily give out four or eight lines of some Psalm or Hymn to sing, deliver a short address, or engage in prayer, as may suit their inclination. Members of all Protestant denominations in the city take part in the meetings.

Mr Cundall acknowledges receipt of the following sums for the Chiniquy Fund. From a Friend 10s.; per Rev. G. Sutherland £4; from a friend to the Protestcause and truth, through the Post office £1.

In the acknowledgment of Mission goods from the ladies of Eastern St. Peter's, we should have stated that there were 30 yards of flannel, and 11 yards of cotton.

The Rev Mr Hall will preach a sermon addressed to young men, on the evening of the Lord's day (to-morrow) in the Baptist Chapel.

Also a sermon on the work of the Spirit, on Tuesday evening, at the usual hour of 7.

CONVERT FROM ROMANISM.—At the Old South prayer-meeting, in Boston, very interesting remarks were made by a young Frenchman who was converted from Catholicism seven years since. He was educated for the Romish priesthood, but having just completed a course of study for the ministry, is going to Illinois to labor among his own countrymen in connection with Father Chiniquy, to whom he often listened in Canada when a boy, and whom he said he regarded as the most eloquent man he ever heard speak.

An "American College" so called, is being established at Rome, under the influence of the Propaganda. The American bishops have forwarded $50,000 to the Pope in aid of the object.

MARRIED,

At Bedeque, on Thursday the 6th inst., by the Rev. Robert S Patterson, Mr WILLIAM M'GREGOR of Lot 16, to Miss ARLOTTE READ, daughter of Ephraim Read, Esq of Lot 16.

By the same, at Oyster Cove, on Wednesday the 12th instant, Mr WILLIAM HAMILTON of Princetown, to Miss ELIZA RAMSAY, daughter of Mr John Ramsay of Oyster Cove.

At Charlottetown, by the Rev D. Fitzgerald, Mr JAMES EDMUND LEAR, R. N., to Miss MARIA WILLIAMS, North Devon House.

At the Parish Church, Georgetown, on the 3d inst, by the Rev R. T. Roach, B. A., Mr JOHN M'DONALD, to Miss ELIZABETH POWER, both of Nova Scotia.

PASSENGERS.

In the Steamer from Shediac, on the 13th inst.—Messrs. W. M'Gill, Harper, Wilson, Elder, Purchase, Evans, M'Cready, Keltice, Ramsay, Sears, Prince, Boston, Stackpole, Strong, Beales, Ferguson, Mrs Keltice, Mrs Duchemin, Mrs Prince, Mrs M'Leod.

In do. from Pictou, on the 14th,—Messrs Clark, Burdett, Robson, Bennet, Young, Knight, Carver, Stephens, M'Donald, Christmas, Rev A. Sutherland, Mrs Nattaway, Miss Morrison.

A CARD.

CLEMENT F HUBERT, SURGEON DENTIST, begs to announce to the Inhabitants of Charlottetown and vicinity that, having taken up his residence in this City for a limited period, he will be happy to render his professional services to all who may require them. He hopes a thorough knowledge of and strict attention to his business may merit public patronage. Charges moderate. Residence, for the present, at Mrs Douglas's, Water Street.

Charlottetown, Sept. 21. 1859.

Works of the Rev. Donald MacDonald

MINISTER OF THE CHURCH OF SCOTLAND.

I.

A TREATISE on the HOLY ORDER of BAPTISM, containing Scriptural views of the Baptism of John; a defence of the doctrine of Infant Baptism; a comparative view of the connection between infant circumcision and infant baptism; the pouring out of the Spirit upon all flesh, called the Baptism of the Holy Ghost, &c. &c. pp. 276, price 2s.

II.

THE SUBJECTS of the MILLENNIUM, traced in their downward progress from their ancestry through the three pre-millennial dispensations; together with a Scriptural view of the New Jerusalem; coming of the Messiah; sacred numbers and signs of the times; the end of the world, and the last judgment; and Scriptural views of the Millennial Church. pp. 425, price 4s 6d.

III.

HYMNS, in GAELIC and ENGLISH, pp. 200, price 2s 6d The English only, pp 42, price 1s 6d.

Published and for sale

At Haszard's Bookstore, South side Queen's Square.

Charlottetown Markets, Oct. 15, 1859.

Beef, (small) lb.	2½ a 3d	Fowls,	6d a 1s
Do. by quarter,	2½ a 4d	Turkeys each,	2s a 5s
Pork,	3½d a 4½d	Eggs dozen	6d a 8d
Do. (small),	6d a 7d	Oats, bush.	2s a 2s 1d
Ham,	7d a 9d	Barley,	2s 9d a 3s 9d
Mutton,	2½d a 4½d	Potatoes per bus.	1s
Lamb, per lb.,	2½d a 4½d	Turnips per bush	1s a 1s 2d
Butter (fresh),	14d a 16d	Carrots, per bunch.	2d
Do. by Tub,	1s. a 12d	Homespun yd.,	2s 6d a 3s
Tallow,	11d a 1s	Hay, ton,	80s a 90s
Lard,	1s	Straw, Cwt.,	1s a 1s 6d
Flour,	24s a 25d	Hides per lb.	6d
Pearl Barley,	2½ a 2½d	Calf Skins,	7d a 9d
Oatmeal,	12d a 2d	Partridges each	6d a 10d

The Human Hair.

HOW many persons abuse this delicate and beautiful ornament, by burning it with alchholic washes and plastering it with grease, which has no affinity for the skin and is not absorbed. BURNETT'S COCOAINE, a compound of Cocoa-nut Oil, &c., is unrivalled as a dressing for the hair—is readily absorbed, and is peculiarly adapted to its various conditions, preventing its falling off, and promoting its healthy growth.

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It affords the richest lustre.
It remains longest in effect.
It costs three shillings for a half pint bottle.

TESTIMONIAL.

BOSTON, July 19, 1857.

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For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. This irritated condition I attributed to the use of various advertised hair washes, which I have since been told contain camphene spirit.

By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced to use the last week in June. The first application allayed the itching and irritation; in three or four days the rugous and tenderness disappeared—the hair ceased to fall, and I have now a new growth of new hair. I trust that others, similarly afflicted, will be induced to try the same remedy.

Yours, very truly,

SUSAN B. POPE.

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J. C. AYER, M. D., LOWELL, MASS. DEAR SIR; I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. 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 skilful 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.

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E. L. LEARNWORTH, Secretary of New York.

Bank of England, London, 5th 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.

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And will be published in the course of a few weeks,

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It was expected, till within the last few weeks, that his Remains might be included in the same volume. But the unexpected discovery of a large amount of MS., the existence of which was not even suspected, has rendered it necessary to issue the Remains in a separate volume. The Memoir will, however, comprise more matter than was originally expected to be included in both the Memoir and Remains. It will form a thick 12mo. volume of about 550 pages. It will be printed in clear type, though not of a large size, and on good paper, and will be ready for delivering early in October. Price bound in plain cloth, 7s. 6d. Cloth Gilt 10s 6d Fine Morocco, Gilt, 15s.—P. E. I. Currency.

The Remains will be issued shortly after. They will form a 12mo. volume of 250 pages, and will consist of Three Theological Treatises, viz., one on the Imprecations of the Psalms, one on the Millenium, and the third on Baptism; public letters on slavery to the General Associate Synod and to the Glasgow Colonial Society; addresses on behalf of the Pictou Academy, Synod sermon, &c. Price 4s. 6d. P. E. I. Currency; to subscribers, 3s. 6d.

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GEO. T. HASZARD.

Charlottetown, July 4, 1859.

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