he sign to the thing signified, you will after all die in your sins.

Will you trust in your own works and endeavors, your virtues and your good deeds, your prayers and your alms? They will never buy for you an entrance into heaven. They will never pay your debt to God. They are all imperfect in themselves, and only increase your guilt. "When ye shall have done all those things which are commanded you," says the Lord Jesus, "say, We are unprofitable servants." (Luke xvii. 10.)

Will you trust in your own repentance and amendments? "You are very sorry for the past. You hope to be better for the time to come. You hope God will be merciful." Alas! if you lean on this, you have nothing beneath you but a broken reed. The judge does not pardon the thief because he is sorry for what he did. To-day's sorrow will not wipe off the score of yesterday's sins.

Reader, you must put your whole trust in the Lord Jesus Christ, and the atonement He made for sinners on the cross. In him is pardon. Out of him there is none. Remember this. It is the very pith and marrow of Bible religion. PUT YOUR WHOLE TRUST IN THE LORD JESUS CHRIST.—*Rev. J. C. Ryle.*

Substitution, the substance of the Gospel.

I have also considered, with Luther and Calvin, that the sum and substance of the Gospel lies in that word *substitution*, Christ standing in the stead of man.

I deserve to be lost; the only reason why I should not be damned is this, that Christ was punished in my stead, and there is no need to execute the sentence twice for sin.

On the other hand, I know I cannot enter heaven unless I have a perfect righteousness; I am absolutely certain I shall never have one of my own, for I find I sin every day: but then Christ had a perfect righteousness, and He said, "Here take my garment, put it on: you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner; I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which Christ did for you.—*C. H. Spurgeon's Anxious Inquirer.*

Holiness Happiness.

"Grace is holiness militant, holiness encumbered with many enemies and difficulties which it still fights against, and manfully quits itself of; and glory is nothing else but holiness triumphant, holiness with a palm of victory in her hand, and a crown upon her head. 'God himself cannot make me happy, if He be only without me, and unless he give in a participation of himself and his own likeness into my soul.'

"Happiness is nothing but the releasing and unfettering of our souls from all these narrow, scant, and particular good things, and the espousing of them to the highest and most universal good, which is not this or that particular good, but goodness itself; and this is the same thing that we call holiness, which, because we ourselves are so little acquainted with (being for the most part over counting a mere shadow of it,) therefore we have such low, abject, and beggarly conceits thereof; whereas it is in itself the most noble, heroical, and generous thing in the world.

"For I mean by holiness nothing else but God stamped and printed upon the soul. And we may please ourselves with what conceits we will; but so long as we are void of this, we do but dream of heaven, and I know not what fond paradise; we do but blow up and down an airy bubble of our own fancies, which riseth out of the froth of our vain hearts; we do but court a painted heaven, and woo a happiness in a picture, whilst in the meantime a true and real hell will suck in our souls into it, and soon make us sensible of a solid woe and substantial misery."—*Cudworth.*

THE
Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 24, 1860.

Christian Liberality.

There is, perhaps, no duty, in the performance of which the Church manifests greater deficiency than Christian liberality. Indeed, there seems to be a very general misconception among professors of religion in regard to this point. To this conclusion we will at least be led, by observing their conduct. There are some sins which are seen plainly to disqualify for membership in the church. Such is the case with drunkenness, Sabbath violation, profane swearing, dishonest dealing and other such sins. But a person may contribute little or nothing to benevolent purposes—may thus show that the love of the world reigns in his heart, and still hold his membership in the church. Yet, is it not plain that Christian liberality is as explicitly enjoined in the Scriptures as the observation of the Sabbath, and as honestly and sobriety? Are we not commanded to honor the Lord with our substance and with the first fruits of all our increase, to do good and communicate? There must be some misconception under which the members of the church are laboring when they deal with covetousness so leniently. Is it not classed among the most atrocious sins in the Book of God?

We admit that a change for the better is beginning to take place; the views of the members of the church are becoming more scriptural; it is increasingly apparent that christian liberality is as indispensable to membership in the church as any other duty; and the time seems to be rapidly approaching, when the want of it will be considered a valid reason for exclusion from her pale. We admit, also, that the liberality of the church is on the increase; the sums contributed are becoming every year larger, and the givers more numerous. But, when all allowance are made, the church is very far from coming up to the scriptural standard of liberality. The amount of contributions is small compared with what it ought to be. Vast numbers of professing christians are content to do nothing for the cause of Christ. Perhaps some plead their poverty as an excuse for not contributing; but are they more indigent than the poor widow who had only two mites? Did they feel the truth of our Lord's declaration, "It is more blessed to give than to receive," they would count it an injury done to their souls the agents of charity to refuse the small amounts which they were able to contribute to their support. Some may plead that the sums which they are asked to contribute are so scanty, will so little increase the treasury of the Lord, that they are not worth casting into it. But let it be borne in mind, that these little sums, by which the Church has been enabled to carry on her benefactor operations, have proceeded chiefly from a number of small sources. These have been gathered from the smaller donations of the rich; but, in point of number, the carefully saved contributions of the poor. What is wanted is, that all the members of the Church should cast their offerings into the treasury of the Lord. This is the divine requisition. "Let every one of you lay by him in store," that is, for the purposes of benevolence. In this way, although many of the individual sums were small, the aggregate would be large. The mean is made up of drops, the great ocean is composed of grains, and large sums of small ones. When all the members of the Church to make contributions of consecrating to the cause of Christ, the necessary funds for carrying out the required benefactor operations in which Christians are engaged, would be forthcoming, and none would be burdened.

Another thing in which the liberality of the professors of Christianity is deficient is, the proportion of their property contributed. It is not enough that something is given to the cause of Christ. This may be done and our duty still not be performed. We may not contribute an amount proportionate to our circumstances. "There is that withholdeth more than is meet." Two individuals contribute to the cause of Christ the same amounts. The first comes fully up to what his circumstances warrant. But the ability of the last, is perhaps fivefold, or tenfold greater, than that of the first. Still he satisfies himself with giving only an equal sum. He is therefore plainly deficient in the performance of his duty. The injunction of Scripture is that we are to give according to our ability. "Let every one of you lay by him," namely for the purposes of benevolence, as God as prospered him. We fear that, in regard to this point, the Church is greatly deficient in the performance of her duty. The men of property, who are found with her pale, have not begun to cast into the treasury of the Lord a due proportion of their abundance. Hence it is that the efforts of the Church are so much crippled in carrying out her benevolent operations, in executing her plans for winning souls to the Saviour at home, and sending the word of life and the heralds of the cross to the heathen abroad.

The present is not a time to slacken our energies, or lessen our liberality. "The harvest truly is great;" many are ready to receive instruction in regard to the things of their peace. The Macedonian cry for help comes to us from many quarters. Italy especially, at present, presents a wide and interesting field for Christian enterprise. That great Antichristian power, which so long denounced the Bible and proscribed the gospel has been broken. The Book of God is gladly received, and the herald of the cross is cordially welcomed in the Italian Peninsula. While she is throwing off her civil chains, let us endeavor to be instrumental in conveying to her that infinitely more precious liberty wherewith Christ makes his people free, sending her the means of salvation. Thus the blessing of those that were ready to preach shall come upon us, and we shall cause the hearts of those that were destitute to sing.

There are many other points, in regard to Christian liberality, which we must reserve until another time. We may, however, remark that we have been observing a day of general Thank's giving to Almighty God for his great mercy. We would urge that the expression of our thanksgiving be not limited to mere words, or evaporate in empty sentimentalism; but that we give a practical illustration of it by devoting some portion of our property to some one or more of the benevolent enterprises of the day. Words are cheap, but we give a more palpable proof of the reality of our thankfulness to God when we show ourselves ready to make sacrifices for his cause. Nor shall we be losers by our liberality. "There is that scattereth and yet increaseth:" the liberal soul shall be made fat: and he that watereth shall be watered also himself.

Popish Intolerance in Spain.

The following letter lately appeared in the *Times*, and illustrates very strikingly the unchangeable intolerance of the Church of Rome. How such men as Dr Wiseman can look British Christians in the face, and clamour not only for toleration but active support, when they know that this is the way in which Protestants are treated in Spain, is passing strange. But it is still more wonderful that Protestants should be imposed upon by their pretences, in the face of such undeniable and condemning facts.

To the Editor of the Times.

"Sir—It is the fashion to represent Spain as a country which is making rapid progress, especially in the northern provinces, where two extensive railroads are in the course of construction, one from east to west by a French company, and one from north to south by an English company. But it ought to be known that whatever advancement may have been made in everything relating to social and material interests, there is no change in the intolerance which has always marked the policy of Spain in all which relates to religion.

"As this is a matter which greatly affects the comfort and well being of many British subjects and especially of those who are domiciled for a time in Spain, to construct for that country important public works which the inhabitants are quite unable to accomplish for themselves, I may perhaps be permitted to state what came lately under my own knowledge, with respect to the religious position of our countrymen in Spain.

"I am an English clergyman. In travelling in the North of Spain a few weeks since, I proposed to pass a Sunday in a town where I ascertained that many English families resided, principally connected with the railway now in progress. On making inquiry, I found that during two years, in which many of them had resided there, they had only on two occasions received a visit from an English clergyman, and had not once had an opportunity of receiving the Holy Sacrament. An English gentleman, much interested in the spiritual and temporal welfare of his countrymen, gladly offered me the use of a room in his house, and gave information by private note sent to the different English families.

"On Sunday morning, a very respectable and attentive congregation of 30 or 40 persons was assembled, and about 15 received the Sacrament. Those who have been present on similar occasions, and especially those who have been long cut off from opportunities of religious worship after the manner of their fathers, will understand how soothing, and indeed, how touching, would be such a service under such circumstances.

"But it appears that so simple and unostentatious a religious act is not to be permitted in Spain. Two days afterwards, the Alcade of the town sent an official communication, of which a translation is subjoined, to the master of the house in which the service was held:—

"'Inasmuch as it has come to my knowledge that on Sunday, the—of this month there was held in your house a meeting, at which was practised religious ceremonies belonging to the Protestant mode of worship which you profess, conducted by a minister of that sect; and inasmuch as in this nation there are not tolerated nor permitted ceremonies of any other religion than that of the Catholic Apostolic Roman Church, I address myself to you, Sir, in order that, as a matter of your house, you may avoid the repetition of acts which, besides being opposed to our religious faith, have by the publicity and impudence (*descaro*) with which they have been done, attracted the attention of this neighbourhood. It being well understood that if the warning which prudently receive is not sufficient to prohibit such acts, either in your house or in the house of any British subject, I shall have recourse to the means which are in my power to repress such a scandalous abuse, and to punish whatever leads to such a culpable result.

"'All which I communicate to you, Sir, for your special observance, trusting that you will acknowledge the receipt of this communication.

"'May God grant you many years.

(Signed) "'A. B.'"

"'—— the day of —— 1860.

"'I enclose my name and address, not for publication, but as a guarantee.

Wesleyan Missions in Polynesia.

The following we extract from the journal kept by Rev. Mr Johnston, Missionary of the Presbyterian Church of the Lower Provinces, on his voyage from Melbourne to Aneiteum:—

LEVUKA OVALAU, June 1st, 1860.—It is now nearly four weeks since we landed on these Islands. During the time that has elapsed since our arrival I had an opportunity of seeing the operations and results of the Wesleyan Mission among these Islands. Our Friends, at home, have not had so full and frequent accounts of the operations of this society in the South Seas as they have had of other societies engaged in the good work on these Islands. A few general observations, I trust, will therefore be both interesting and profitable.

The Mission Field occupied in Polynesia, by the Wesleyans, according to mutual arrangements with other societies, is the Tongan, or Friendly, and Fijian Islands. The first efforts made towards the Christianization of these people, were the landing of 10 missionaries, from the ship "Duff," Captain Wilson, on the Friendly Islands, in the year 1797. They met with little success.—Three of them were cruelly clubbed, one appointed to Fegoitoa, and the rest through privations, and continued discouragements, were glad to embrace the opportunity of being removed from these Islands in 1800. After this, no effort appear to be neglected, until the arrival of the Rev. Mr Lawry in Tonga, in the year 1822. He however, did not remain long, and the evangelization of these Isles was not efficiently and permanently commenced, until the arrival of Rev. Messrs Hunt and Cross, and Mr and Mrs Hutchison in 1826. Since this period, the Wesleyan Missionaries assiduously have labored on the Tonga and Fiji Islands.—Mr and Mrs Thomas still survive, but they retired from the work last year.—The first decade of success, blessed on the mission in the year 1837, since which time their labors have been abundantly blessed; until it may now be said the Tongans are a christian people. In the Friendly Islands, the Wesleyans at the present time have 5 European Missionaries, and 3 ordained native assistant missionaries. There have 150 chapels, 147 day schools, 647 day scholars, 144 local preachers, 600 class leaders, 7,874 full and accredited church members, and the total number of attendants on public worship is 19,974. The united population of the Friendly Islands is estimated at about 50,000. The Tongans are represented as being an energetic, daring, and intellectual people—bearing a strong resemblance to the Romans.

In 1838 the Wesleyan Society attended their mission operations from Tonga to the Fiji Islands. For a long time their missionaries met with little encouragement—laboring amidst many core privations, cruel persecutions, frequent threats from the heathen that they would be clubbed, and perish on the sea and on the land. The first missionaries to these islands were most faithful and indefatigable men. They continued to persevere in the face of the most disheartening difficulties and opposition. Many of these have entered into their rest, without seeing any pleasing results from their labors. But during the last few years the mission has met with remarkable, and seldom equalled success. So that the present missionaries say: "Other men have labored, and we have entered into their labors."—Of all the numerous groups of islands in Polynesia, Fiji is the most extensive, valuable and populous. The Fijians are emphatically a nation of cruel, awful cannibals. One of the missionaries in endeavoring to give me an idea of Fijian character, said it just accorded with Paul's description of the heathen in Romans, 1st chapter, and 26th verse, to the end.—But a glorious change has been wrought upon many, of these degraded people. The entire population of Fiji is about 200, 000. Of these, 60,000 have *listed*—professed Christianity. There are in Fiji 7 missionaries, 2 English school masters, 10 ordained native assistant missionaries, 259 local preachers, 295 chapels, 493 day-schools, 21,217 scholars; fully and accredited church members, 12,000, and about 30,000 who can now read the Scriptures. Thus, through the labors of a few devoted servants of God, 30,000 Fijians who a few years ago knew not that there is one true God and Saviour, Jesus Christ, can read the Bible.

Methodist Statistics.

A late No. of the Halifax *Wesleyan* furnishes the following:—

During the past three years there has been a steady increase, both of full and accredited members, and, with the exception of the past year, of those on trial. The following table exhibits the membership of each year:—

1857.—Members,	12,730;	On trial,	835.
1858.	"	13,511;	"	2,030.
1859.	"	14,916;	"	2,119.
1860.	"	15,167;	"	1,864.

The number given in the first column is ninety less than in the Minutes, but the sum total is there evidently a mistake. Thus it will be seen that while the increase for the past five years is *Two thousand one hundred and twenty-one*, the increase for the last three years alone is *Two thousand four hundred and thirty-seven*. It becomes a very interesting question, in what proportion do the several departments of our Conference contribute to this increase? We subjoin a statement of the members in Society in each Province at the first and at the last return, and show a relative increase during the interval:—

Nova Scotia.—1855, 8,236; 1860, 6,323; Increase, 1,087.
Bermuda.—1855, 362; 1860, 534; Decrease, 14.
New Brunswick.—1855, 3,993; 1860, 4,377; Increase, 344.
Prince Edward Island.—1855, 903; 1860, 1,129; Increase, 226.
Newfoundland.—1855, 2,580; 1860, 3,084; Increase, 498.

It appears then, that the smallest actual increase—that of Prince Edward Island—is also the largest in proportion to its aggregate membership,—being just one-fourth of the whole. Nova Scotia and Newfoundland each represent about a fifth, and New Brunswick about an eleventh. In Bermuda alone is there any apparent decrease. That under such a diversity of local circumstances there should be such an approximation in the general results speaks well for the energy and elasticity of our system. A Methodist Minister is at home everywhere; and when he labors with a constant reference to the great object of his calling to save as many souls as he can—whatever his abilities may be, or wherever his lot may be cast, he is sure to obtain success.

The friends of the Church of Scotland in Nova Scotia will be glad to learn that in the course of a month or so several Missionaries may be expected here to labor within the bounds of the Synod of that body. Among the the number is Mr Grant, a young man belonging to Pictou, who has attained considerable celebrity as a talented and popular preacher.—*Reporter.*

PRESENTATION.—On the evening of the 17th inst. the Rev. John M'Kinnon of Hopewell East River, was called on by a committee of Session, who in the name of the congregation, presented him with a purse containing the handsome sum of £28 12s. accompanied by an address expressive of their attachment and high appreciation of his unwearied exertions to promote the spiritual welfare of his people.—*Pictou Chronicle.*

The Rev. Maurice Swabey gladly avails himself of this mode of expressing his gratitude to those generous unknown friends in St. Mark's Parish in this City, who have recently presented him with a very valuable silk gown and cassock—a gift which he begs to assure them he shall ever prize most highly as another token of that kindly feeling which they have inveriably displayed towards him since he was privileged to become one of their ministers in holy things.—*St. John Church Witness, Nov. 14th.*

WHAT THEY SAY ABROAD.—The HX. *Witness*, states that the Union has been recorded and commented upon in the spirit of cordial approval by the organs of the Presbyterian Churches of Canada, the United States and Great Britain. We might quote columns from our exchanges on the subject, but the following from the November *Record* of the Free Church of Scotland will be regarded with special interest by a certain class of our readers:—

"This is a union, in our humble opinion, which has as its basis the great principles of the Word of God, as stated in our Westminister Standards, and which, therefore, we regard as agreeable to the Head of the Church, and likely to be followed by his blessing. It is a token for good that God is thus healing the divisions of Zion. The example of what has taken place in Nova Scotia will stir up the people of God, we trust, in other countries to labor and pray that a spirit of union may be poured down, and the divided state of the Church, which we must regard as the consequence of sin and the cause of weakness, may be removed. We hope the union now accomplished will be followed by an increase of activity and success in the united body."

We have to announce the secession from the Church of Rome, and connection with the Established Church of England, of Mr John O'Gorman Mahon, only son of The O'Gorman Mahon, M. P. for Ennis, Ireland, and who for many years, was well known in all political circles as a staunch supporter of the Liberal party—*Court Journal.*

We beg to remind our readers in the city of the Tea meeting to be held on Thursday evening next in aid of the funds of the Young Men's Christian Association. This Institution furnishes weekly lectures for the entertainment of the public during the winter months; certainly then in order that it may be enabled to meet this expense, they will not refuse to patronize this its first public Tea.

THANKSGIVING DAY.—Last Thursday, according to Proclamation of His Excellency the Lieut. Governor, was observed as a day of Thanksgiving to Almighty God for the abundant harvest with which he has blessed this Island. Services were held in most of the churches in the city, and the day, we think, was better observed than such appointments generally are. We regret that through some oversight in our office, the notice of the Proclamation which we intended to insert last week was omitted.

The Rev Mr Davis will [D.V.] preach in St. James Church, to-morrow [Sabbath] afternoon at 3 o'clock.

CHARLOTTETOWN MARKETS, NOV 24, 1860.

Beef, (small) per lb	2½d a 4d	Oats	2s 3½d a 2s 4½d
Do. by quarter	2½d a 4d	Turkeys, each	4s 6d a 7s 6d
Mutton	3d a 5d	Geese, each	1s 9d a 2s 9d
Lamb per lb	2½d a 4½d	Fowls, each	7d a 1s 6d
Pork, per lb.	3d a 5d	Ducks, each	1s a 1s 6d
Do (small)	6d a 7d	Patridges, each,	9d 1s
Veal per lb.	3d a 4½d	Codfish, per qtl.	15s a 20s
Butter (fresh)	1s2d a 1s 4d	Salmon, per lb.	
Do tub	11d a 1s1d	Herrings, per bbl.	25s a 30s
Cheese	3d a 5d	Mackerel,	none
Tallow	9d a 11d	Boards, (hemlock)	2s 6d a 4s
Lard	10d	Do. (spruce)	4s a 5s
Ham	6d a 8d	Do. (Pine)	7s a 9s
Pearl Barley	1¼ a 1½	Shingles, per M	
Flour, per barrel	42s a 42s	Clover seed, per lb.	
Flour per lb	2d a 2½d	Wool, per lb.	1s 2d a 1s 6d
Oatmeal	1½d a 2d	Hay, per ton	80s a 100s
Eggs per dozen	8d a 10d	Straw, per cwt.	1s 9d a 2s
Potatoes per bush.	1s 6d a 1s 9d	Homespun, per yard	2s 6d a 3s
Carrots, per bush	2s 6d	Apples, per doz.	1½d a 4d
Peas, per quart	7d a 8d	Calf-skins, per lb.	7d a 9d
Wheat per bush.		Hides, per lb.	3½d a 4d
Barley	4s a 4s 9d	Shoe,-skins	2s 9d a 4s 6d
Turnips bush.	10d a 1s		

Memoranda.

The Schr *Triumph*, Barss, master, from Labrador, loaded with fish, which vessel went ashore at Hog Island, in Richmond Bay, in the gale of the 7th ultimo, was got off by Mr James Yeo, junior, and had sails called.

The English Bark *Hope*, Irwin, master, from Liverpool bound for Miramichi, went ashore at the entrance of Pictou harbour on the night of Wednesday the 14th instant. She has not yet been got off.

Boston, Nov. 14—Arrived—Schrs. Cecilia, Regina, Prince of Wales, Victory. Cleared, 15th—Nimrod. New York, Nov. 9—Arrived—Brig Louna.

Special Notices.

HOLLOWAYS OINTMENT AND PILLS.

Scrofula.—Since art first tried to relieve and cure the maladies of mankind, this fearful disease has defied all remedial measures and remorselessly hurried through the same endpaths to eternity the innocent victims of the unmerited tortures of the sin of their forefathers. Thanks to the inventor of these cleansing and reparative remedies, the most heavily afflicted are no longer doomed to run a course so sorrowful; the relentless hand of scrofula these wonderful medicaments arrests soon after it has threatened beauty with despoliation. Holloway's corrective Ointment and mild alterative Pills unclasp the baneful grasp to scrofula, and with unerring certainty enable the descendant of cast out the reprocchful infirmities inherited from his ancestors.

WEAKNESS AND DEBILITY.

All who suffer from weakness or debility, where there is a want of energy, should at once have recourse to JUDSON'S MOUNTAIN HERB PILLS. They immediately purify the blood and act upon the mainspring of life, giving strength and vigor to the system. Young persons entering into womanhood, with a derangement of the functions; and to mothers at the turn of life, these Pills will be most efficacious in correcting the tide of life that may be on the turn. Young and elderly men suffer in a similar manner at the same periods, when there is always danger, they should therefore undergo a course of this purifying medicine, which ensures lasting health.

This great Household Medicine ranks among the leading necessaries of life, as it is well known to the world that it cures complaints other remedies cannot reach; this fact is as well established as that the sun lights the World.

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

MRS. WINSLOW,

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

THE OXYGENATED BITTERS.

The qualities of this medicine have placed it upon an imperishable foundation. In destroying disease, and inducing health, it has no parallel.

For the following Complaints these Bitters are a Specific, viz.:—*Dyspepsia, or Indigestion, Heart Burn, Acidity, Costiveness, Loss of Appetite, Headache, and General Debility.*

In many sections of our country this preparation is extensively used by physicians in their practice, and it seems to have restored many to health who were apparently beyond the reach of the healing art.

YORK, Livingston Co., N. Y., Oct. 1 1860.

Messrs. S. W. FOWLE & Co.—

Sirs:—*Dyspepsia*, with its numberless associates, took up its abode with me, in position to the skill of many of the most celebrated physicians, until the spirit was willing (if no relief could be found) to surrender and bid adieu to its earthly tabernacle, when I was induced, by the urgency of a friend, to try THE OXYGENATED BITTERS, little dreaming that the Gilead was in the boundless sea of patent medicines, as it was the first draught I was ever induced to quaff. But thanks be to God, *it was a Balm*, and a most efficient and grateful one, too. The most aggravating symptoms in my case were immoderate and irregular beating of the heart immediately after taking food, attended with great prostration, and very frequently violent attacks of palpitation, lasting from twelve to twenty-four hours, owing the stomach so perfectly powerless that even a spoonful of milk or rice water would seem burdensome. I commenced by taking half a teaspoonful—the extent was a full one. I was very persevering until I had taken three bottles; since then, at intervals, I have taken two more.

I began to realize its genial effects immediately; besides it is extremely grateful and refreshing as a beverage, which is a charm that but few can boast of. I remain, sire, most *heartily* and *earnestly* beg all who are afflicted with Dyspepsia in any form to test your Oxygenated Bitters as I do esteem the invaluable.

Very respectfully,
Miss M. STOCKING.

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

W. R. WATSON, General Agent;
T. DesBrisay and M. W. Skinner, Charlottetown, and by druggists generally.

BURNETT'S KALLISTON.

This is one of the best cosmetics it has been our fortune to use, and we don't hesitate to endorse it as embracing more excellencies than any other like preparation in the market. For use after shaving it is unequalled, and for chapped hands or any irritation of the skin, it acts like a charm. Added to these qualities it is fragrant and carves as a very choice perfume. It is positively indispensible for either a lady's or a gentleman's toilet.—*Dollen's Pictorial.*

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

PURIFY THE BLOOD.

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

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

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

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

HOUSEHOLD FURNITURE.

TO BE SOLD BY PUBLIC AUCTION on MONDAY, 3d of DECEMBER, at 11 o'clock, at the House lately occupied by Mr S. A. FOWLE, corner of Prince and Water Streets, a quantity of valuable HOUSEHOLD FURNITURE, consisting of—Dining Room, Drawing Room and Bed Room Furniture, *CARPETS, STOVES*, Gas Fittings; one very superior *PIANO FORTE*.

Also,

1 GIG, 1 SLEIGH, SET HARNESS, 1 HANDCART.

For particulars, see Catalogues—to be had at the Office of the Auctioneer,

WILLIAM DODD, Queen Square.
November 24th, 1860. E&R

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

A simple and elegant combination for Coughs, &c.

Dr G. F. Simmons, Boston.

"*Have proved extremely serviceable for Hoarseness.*"
Rev Henry Ward Beecher.

"*I recommend their use to Public Speakers.*"
Rev E. H. Chapin, New York.

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

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

Rev E. B. Eyckman, A.B., Montreal,
Wesleyan Minister.

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

LABRADOR HERRINGS.

JUST RECEIVED, PER BRIGANTINE *Glide* from Labrador, 350 Barrels, warranted, superior HERRINGS, cheap for Cash—No Credit. OATS, POTATOES, and PORK taken in immediate payment.

JAMES N. HARRIS.
Charlottetown, Nov. 23, 1860. 3w

NOTICE!

TO BE SOLD BY AUCTION, ON SATURDAY, the 1st DECEMBER next, at 12 o'clock, on the *Market Square*, opposite the Subscriber's Sale Room, a very fine thoroughbred

DURHAM BULL CALF,

8 months old, bred by Hon John Longworth—(pedigree given.)

WILLIAM DODD, Auctioneer.
November 24th, 1860. E&RWti

New Books, Stationery, &c.

RECEIVED PER *GAZELLE*, AND for sale at Desbrisay's, Queen Square.

The Land and the Book, a description of Palestine, by a recent traveller, beautifully Illustrated.

Encyclopædia of Religious Knowledge, an excellent family Book of reference.

History of England's greatness in Government, commerce, Science and the useful arts.

Idols of the West and other books, by A. & O. E.

Besides an immense assortment of Books, at the lowest prices.

The Almanack for 1861

will be ready by the 1st December.

FAIRBANKS' PATENT SCALES!

ALL SIZES AND DESCRIPTIONS of Fairbanks' celebrated

SCALES,

J. S. CARVELL, Agent.
Charlottetown, Nov. 10, 1860. tf

FOR SALE,

A NEW ORGAN, SUITABLE FOR A Church; made, in London, by one of the best makers—will be sold very low.

J. & T. MORRIS.
Nov. 2, 1860. 1m

OPPORTUNITY.

THE SUBSCRIBER WILL RETIRE from Business in favor of any approved person that will either purchase or rent his establishment in Richmond Strdet.—Particulars best known by personal application.

JAMES N. HARRIS.
Nov. 7, 1860. 3w

[*Patronised by his Excellency the Lieutenant Governor, and Mrs Dundas.*]

Young Men's Christian Association and Literary Institute.

THE COURSE OF LECTURES OF THE above Association for the ensuing season will be inaugurated by a Public Tea, to be held at the Temperance Hall on Thursday the 29th instant, the proceeds of which will be appropriated in aid of the funds of the Institution. After Tea, several Protestant Ministers of the City, and other Gentlemen will deliver appropriate addresses; and at intervals there will be music suitable to the occasion.

Tea on the Table at 6 o'clock, p.m.

Tickets at 1s 6d each may be had from the members of the Managing Committee—Messrs. Wm. Heard, C. Palmer, J. W. Morrison, J. DesBrisay, D. Laird, W. E Dawson, J. Knight, and Thos. DesBrisay; from the Secretary, at G. T. Hazard's Bookstore, or at the Door.

Admission after Tea, 9d.

By Order,
J. DAVIS, Secretary.
Charlottetown, Nov. 3, 1860.

NOTICE.

WHEREAS JAMES ROMANS, OF CHARLOTTETOWN, Merchant, by Deed of Assignment bearing date this 8th day of November, 1860, has duly assigned to us, for the benefit of his creditors in the manner therein specified, all his Stock in Trade, Goods, Wares, Merchandize, Chattels; Debts and Effects; Now Notice is hereby given to all persons indebted to the said JAMES ROMANS, by Bond, Note, Book Account or otherwise, to pay the amount of their respective debts to our lawfully authorized Agent, MR DAVID BLACKWOOD, at his office in Charlottetown, who alone is authorized to receive and give legal discharges for the same; and the several creditors of the said James Romans are hereby notified that the original Deed of Assignment, above mentioned, is duly recorded in the office of the Prothonotary, at Charlottetown, and that a copy thereof lies at the office of the said David Blackwood, at Charlottetown, and unless the said several creditors come in under, and signify to us, or our said Agent, at Charlottetown, their assent to the terms of the said Assignment within six months from their receipt of this notice, they will be excluded from all benefit to raise under the trusts of the said Assignment. Dated at Charlottetown, this 8th day of November, 1860.

EDWARD ALDRO,
JOSEPH WIER,
By D. BLACKWOOD, their Attorney
Charlottetown 17th Nov.—3i.

BEER & SON

Invite the attention of purchasers to their

FALL IMPORTATIONS,

Comprising a very extensive assortment of

British, West India and American

GOODS,

including a full supply of their

SUPERIOR TEA.

October 27, 1860. 1m

STOVES! STOVES! STOVES!

THE SUBSCRIBER HAS JUST RECEIVED a large assortment of STOVES, consisting of Cooking, Parlor and Box, of various sizes, patterns and prices, all of which must be sold Cheap.

J. S. CARVELL.
October 20. 2m.

FURNITURE WAREHOUSE.

GEORGE DOUGLAS,

Manufacturer and Importer of

FURNITURE & UPHOLSTERY,

OFFERS FOR SALE, AT THE VERY LOWEST PRICES, a large and select assortment of Rich and Medium FURNITURE, comprising—Parlor suits of Mahogany and Black Walnut in Brocatll rops, Chelly, Damaske and Hair Cloth Sofas & Lounges in Walnut and Mahogany; Drawing Room and Dining Room Chairs do., Cane and Wood seat Chairs of every description; Rotary and Office Chairs and Cushions, Desk Stools, Cane and Wood; Children's Chairs do., Bedsteads, wood and iron, large assortment; Extension Tables, Centre do., Side do., Leaf do., Sofas, Washstands, Towel do., Toilet Tables, Hat and Umbrella Stands, Whatnots & Teapoys, Chamber setts, beautifully painted; Bureaus with marble tops, and painted ones; Mattrasses, Palm leaf, Excelsor and Hair; window Cornices, Rollers, Tassels and Cords, Mantle and Pier Glasses, Swing do., Looking do., Plates, all sizes and qualities; Gilt and Rosewood Molding for Picture Frames, Oval Frames and Ornamental, with Prince's Feather, Window Blinds, Crayon Side Lights for Halls, &c.

Particular attention given to furnishing Hotel's and Private Dwellings, with every thing that is usually kept in Furniture Stores.

Please call and examine my STOCK, it being the largest on the Island, all of which will be sold to suit the times.

Charlottetown, Kent Street, next to Hon. G. Coles.
November 17, 1860. 6i

NEW GOODS.

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

FALL & WINTER GOODS,

which he offers on very reasonable terms for CASH.

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

NOTICE!

THE UNDERSIGNED HAVING BEEN empowered to collect the Debts due to the Estate of CHARLES MCNUTT, late of Charlottetown, Merchant, deceased—hereby notifies all persons indebted to said Estate, to make immediate payment to him at his Office, DesBrisay's Buildings.

BENJ. DESBRISAY.
Charlottetown, November 17th, 1860. 6i