

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 THESS. v. 21.

Vol. 2.

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No. 19.

The Protestant

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THE LOVE OF CHRIST.

"Use him who loved us, and gave himself for us, and washed us from all iniquity in his own blood."—Benedictine.

How hath he loved us! Ask the star

That on its wondrous mission sped,
Flung trembling o'er that manger scene,
Where 'tho' the British bow'd his head,
He who of earth and dust he took,
Found in her lowliest lair—no room.

John's conviction, his yearning voice,

With legends of the Saviour fraught;
Speak, favored Oliver, so oft
At midnight's prayerful sigh sought:
And God's own words, whose raptur'd voice
Frequent his every foot did move.

How hath he loved us! Ask the band

That fled his voice with breathless haste;
Ask the weak friend's desolating tear,
Ask of the mother's bliss, and see
What Jesus hath endured for thee!

Ask of Gethsemane, whose dove

Shrank from that agonizing, strangely red;
Upon our miserable form of pain,
His agonizing temples shed!
The sweat, the tears, whose anguish here,
Like the man's suffering, look, he here!

How hath he loved us! Ask the cross.

The Roman spear, the shrouded sky:
'Tis on the cross, his blood was shed,
His precious blood, his precious life,
For us, for us, for us, for us, for us.

Oh, ask no more; but bow thy head,

And yield thy love to Him who died,
—Mr. Sigourney.

Kirwan's Letters from Europe.

NORTH WALES, July, 1860.

According to previous arrangement, in company with David Stuart of Liverpool, and George H. Stuart of Philadelphia, brothers of kindred spirit, we met the Rev. Thomas Phillips in the city of Chester to enter upon our missionary term in North Wales. And before leaving this old Roman town, we resolved to see the sights, and to learn something of its religious state. Chester has many objects to interest the traveller; and many antique relics to excite his wonder.

Joseph ascribes the origin of the city to the grandson of Zaphor; why not ascribe it to the "ragged old man," as he is called in the history? And he lived before the Christian era, and ascribes the building of its wall to the Romans. Its wall is its greatest curiosity. It encloses the city proper; is nearly two miles in circumference; and forms a delightful promenade for citizens and travellers. And around it was fought many a fierce battle—when the British tribes sought to expel their Roman invaders; during the ages of conflict between the Britons and Saxons; and during the reign of the Barons, and the wars of the Roses, and the quarrels between the priestly and civil power which resulted in the establishment of the British Constitution. And as we walked over this wall, yet in such a wonderful state of preservation—and went in and out through the "North Gate," the "East Gate," the "Water Gate," we reverted, in thought, to the past; and could almost see the wild Welsh thundering at these gates, and seeking to scale the wall; and then feeling before the more disciplined legions of their Roman or Saxon conquerors.

But this Roman wall, with its antique towers, has been often described. And so have been the antique "Barns," the ornately carved, gabled-edged houses, the old Cathedral—the Priory in ruins, and the temporary church of St. John, nearly one thousand years old. These had but little attraction for us, in comparison with the lovely and unpretending building in which Matthew Henry preached. Driving up a narrow street, we came to a narrow passage, before which our driver stopped. Getting out of our carriage we entered the passage, and at the end of it was the church, or as they call it here, the chapel, we sought. The pulpit was there, to show us all we wished to see. There was the very pulpit in which he preached; and we sat down in it, and thought of the great and good man who once filled it! And there is the very room in which he wrote his Commentaries; and there is the plain oak table on which he wrote, and the high-backed chair on which he sat! And there is the small closet which contained some of his library! And from this small room have gone forth those works which will abide for the edification of the Church of God, as long as the world lasts! And there, in Trinity Church graveyard, very near to the scene of his study and writing, lies the mortal remains of the great man, whose Commentaries, next to the Bible, has been the book of many of the best ministers who have preached the Gospel in the English language by century and a half. His epitaph in its last edition is dated "Chester, Oct. 2, 1708," and was written in this narrow room.

"What will you take for one of these chairs?" we asked the sexton. "I could not sell you one," he said; "but I cannot sell them." The love of relics is instinctive; and what a monstrous system of fraud and folly the people have created on it. "What do you think of a 'chair'?" we again asked. "Our minister is a Unitarian," was the reply. "And he has the same as those of Matthew Henry, who preached in that pulpit, and wrote his Commentaries in this room?" we asked again. "Oh no," said the sexton, "they differ very much." And they do differ very much. What a pity—shame—disgrace—that the church, pulpit, study, chamber, and the epitaph of Matthew Henry, should be preserved

and deserted to the service and purpose of Unitarianism! Yet not in Wales proper, the skirt of the heavy cloud which poured down upon the Principality a flood of mercy, has extended over Chester, and has shed down upon its churches the gently distilling rain.

From the chapel of Matthew Henry we went, according to the depot, and were soon away for Denbigh. We passed Flint, on the Dee, with nothing to attract our eye but the castle, famous for the betrayal of Richard the Second by Percy. Thence we proceeded to Holywell—holy by reason of the miraculous well of St. Winifred. This St. Winifred was a beautiful nun; which is more than can be said of many we have seen. A fierce prince, named Canolus, fell in love with her; but she refused to marry him. In his rage he one day pursued her, and out of her hand by one blow of his sword. Where her head fell sprang up the miraculous well. As a nurse of the murdered maiden took up the head and placed it again upon its trunk; when, lo! they grew again together in a moment, and Winifred arose as if nothing had happened! The pious Alban Butler endorses all this and tells us that "she bore, over and over, the mark of her martyrdom, by a red circle on her skin about her neck." And he also tells us that if any of the authors were led into any mistake as to any of the circumstances of her death, "neither the sanctity of the martyr, nor the devotion of the place can be held on that account liable to censure." So that whether the story of St. Winifred and Holywell be fact or fable, makes no difference as to her sanctity, nor as to the miraculous influence of the well! And we fully agree with Alban Butler: it makes not the least difference!

Thence we proceeded to Rhyll, a beautiful watering place at the termination of the vale of Clwyd. The day was bright and warm, and the sea-breeze shore was crowded with visitors. The indications were strong to tarry and rest here for a few days, but engagements were imperative; and changing cars we proceeded up the beautiful vale of Clwyd. We passed Rhuddlan Castle, built in the eleventh century, by the prince of North Wales, but now only a lofty and ivy-covered ruin. It stands, now silent and solitary in the distance, a mute memorial of past ages and generations; but around it was fought many a bloody battle, and within its walls were committed many deeds of darkness. During the civil war, it was alternately in the possession of King and Parliament. A few miles beyond, we passed St. Asaph, whose cathedral, situated on an eminence is visible from Rhyll. When Matthew Henry lived, and preached in Chester, the good Bishop Beveridge exercised his episcopal functions here. A few miles further on, at the head of the vale of Clwyd, and at the terminus of the railway, we reached Denbigh. This town, the capital of the country of the same name, is most romantically situated. Its castle is a famous ruin, built on the summit of a rock, which rises abruptly nearly two hundred feet above the vale, and which must have been impregnable before the days of gunpowder. From its wall you look out upon a scene, if not of great extent, yet of great beauty; and you are pointed to a house beyond in a distance, where Dr Samuel Johnson often visited his friend the Rev. Dr Myddelton.

As we walked from the depot up the steep street of Denbigh, on our way to a hotel, we were thus accosted by a gentleman: "Are you the minister who have come to hold a religious meeting here to-night?" We replied in the affirmative. "And where are you going?" he asked. "To the hotel," we answered. "No," said he, "you must come in and stay with us." We reconstituted, because we were four in number; but as he was determined, we yielded; and we soon found ourselves pleasantly domiciled in the family of the Rev. Mr Gos, who is at once minister, printer, publisher, editor—the chief business man of the town, and in addition, an eloquent preacher, a devoted christian, and a most urban gentleman. Here we attended our first religious service in Wales; and here we first witnessed the worship of God in the Welsh language. It very deeply impressed us. But before we go any further into what we have seen here, let us first of all, say a few words briefly to advert to the history of its origin and progress.

KIRWAN.

From the Devonshire Protestant.

The Orangemen of Canada, and the Duke of Newcastle.

The Morning Herald doubts this, by this time, that it has said too much and gone too far in its opposition to Orangemen. It publishes, therefore, from a source which may be fully relied on, a remarkable statement of facts, corroborating all that we have said on the subject.

Here is the "statement of the case between the Orangemen of Canada, and the Duke of Newcastle, from a source which may be fully relied on."—"This is a very large body of Orangemen in Canada, particularly in the upper provinces; and as they are mostly loyal to the Crown, they were accordingly admitted to the large demonstration, they could make in all parts of Southern Canada, to do honor to the late apparent to the throne. It was thought before the Prince came to Canada that he might not desire to receive the Orangemen as a public body; and he accordingly refused to be approached to the point before he came to London, intended that he could not receive any address that might be presented to him, but at that time he said nothing about Orangemen or any demonstration, they might choose to make in honor of the Prince. In consequence of the Duke's intimation, no address was presented to him by any portion of the Orange body, but in the principal towns, particularly in Toronto and Kingston, the Orangemen were invited by the committees of citizens, composed of both Protestants and Roman Catholics, to take part in the proceedings on the Prince's arrival in those places; and they accordingly built and decorated arches, and prepared to appear in the procession which was to be organized, and from the Prince's escort on his landing at each place. After all these preparations had been made, and only two days before the time appointed for the reception of the Prince at Kingston, the Duke wrote a letter to Sir Edmund Head, which Sir Edmund sent, with one from himself, to the mayor of Kingston and Toronto, in which the Duke said he could not pass with the Prince under any Orange arch, nor should the Prince land at any place where the Orangemen appeared as a body, with flags or insignia of their Order. The Grand Master of the Order, Mr. J. H. Conway, telegraphed to Kingston that he would be well to comply with the terms of the Duke's letter, but the Orangemen there

were enraged at what they considered the unconstitutional interference of the Duke, they would not give up their demonstrations, and the Prince did not land. The same course was adopted at Belleville, and it was only by the most strenuous exertions of the Grand Master that a similar demonstration was stopped and the Prince prevented from landing in the capital city of Upper Canada, where his reception, when he did land, as mentioned both by Kingston and Belleville, was the most splendid popular demonstration that they had ever seen.

In Toronto, however, a difficulty occurred after his landing, which caused the Duke to threaten the withdrawal of the Prince from the city. An Orange arch had been put up here, and no Orange emblem on it except a picture of William III. The mayor had written to the Duke that that picture should be removed and a transparency of the Prince substituted in its place. The Duke, however, refused to consent to the removal of the picture, and the Roman Catholics engaged in its construction and the Roman Catholics agreed that the picture was not offensive, and it was therefore allowed to remain, the mayor not considering it necessary to advise the Duke. This the Duke said was a breach of faith, and declined to receive the mayor or council, or allow the Prince to take part in any proceedings in Toronto until the Duke was satisfied. The mayor of the picture, the Duke was told, was impudently, and he was eventually satisfied by an apology from the mayor, but would not permit the Prince to pass under such a flag, and by driving down another street to the cathedral, on Sunday, to avoid it he very nearly brought about another difficulty, which was, however, only a temporary character. Since then there has been no further Orange demonstration at any point, as the men have acted on the advice of their Grand Master, and abstained from any display of these emblems, although they have turned out everywhere and been most enthusiastic in welcoming the Prince. There is hardly a Protestant in Upper Canada who does not consider that the Duke has made a great mistake in the course he has pursued.

In Lower Canada, where the Roman Catholic religion prevails, every attention was paid to their bishops and priests. As the address of their bishops could not be received before the address from the Anglican bishop and his synod at the time, it was presented by them at the Roman Catholic College; converts were visited, and even in the answer to the address of the Anglican bishop and synod of Montreal, reference was made to the Roman Catholic College, a reference both unwise and unnecessary. Upper Canada has been visited by the Duke, and the Orangemen were called on by their fellow-citizens to partake as a body in the general rejoicing. There is no law in Canada against the Orangemen, and there is no law in Ireland, save a law which was passed in 1837, but it was repealed nine years ago by an unanimous vote of the legislature. Orange processions have constantly taken place in the streets of the cities of Ontario, and are not only tolerated, but are encouraged by the government. The processions of the Orangemen are not only tolerated, but are encouraged by the government. The processions of the Orangemen are not only tolerated, but are encouraged by the government.

There is a law of repression in Ireland; there is no such law in Canada. The appearance of the Orangemen in processions there is prohibited by their penal regulations. If considered necessary, a protest from the Duke to that effect would have been sufficient to avoid a proceeding being established for the Irish visit; why should the Duke of Newcastle, the Duke of Devonshire, the Duke of Cambridge, be called on, on behalf of the Prince, to recognize the Orangemen as a body. They asked for no such public recognition. The intimation that these addresses were not to be received, was not intended to prevent their presentation, and had they then been informed that the Prince did not desire any other than they would have laid aside their banners and insignia, as their only right to honor the Duke of Newcastle, and the Duke of Cambridge, was by their own efforts. The Duke's intimation is not only unjust, but it is also a violation of the Duke's duty. The Duke's intimation is not only unjust, but it is also a violation of the Duke's duty.

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all are received as children of the state, and taught to understand that although people of all hues in dress and religion and habits, they are connected together into one nation by those ties of the land which they all hold to be supreme and which they all value.

"I shall, therefore, very much regret if the slightest out of any one of these races, by a minister of the imperial government, for distaste and prejudice, does not produce the impression throughout Canada that the laws and liberties of their land have been recently dealt with in a spirit diametrically opposed to their own wishes, habits, and feelings." "Our correspondence" and their faithful followers and interpreters may amuse English aristocrats (of the Radical bias) by quoting the saying of "chief butchers" as worthy of nothing but contempt, but each writer, for distaste and prejudice, does not produce the impression throughout Canada that the laws and liberties of their land have been recently dealt with in a spirit diametrically opposed to their own wishes, habits, and feelings.

Yours obediently,
OSCAR CAMERON.
The permission recently given by the Imperial government in a colonial statute for the alienation of the clergy reserves from the Church of England, at the will of the provincial government, is an example of the renunciation on the part of the home government of its intention of interfering for the future in the internal affairs of the province."

From the Presbyterian Witness.

Dipsomania.

At the recent meeting of the Social Science Congress in Glasgow, the subject of drunkenness came before one of the departments. The author of one paper proposed that lunacy should be declared to include habitual drunkenness; that separate asylums for the reception of such persons should be licensed as such by the Sheriff; that the Sheriff should have the power to send drunkards to these asylums, either upon their own application or the application of relatives, and upon the certificate of two medical men, that the Sheriff should have the power of detaining them six months, or as much longer, up to the period of two years, as necessary. This idea has already been acted upon in the United States. Dr. Piddie, a gentleman of high standing in his profession, read an elaborate paper on Dipsomania:

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Treason.

"When I first entered the Christian life," said Mr. Wilberforce, shortly before his death, "my prayer was for pardon and grace. And now that I am a creature of God, I find that all my petitions, all the wants of my soul, may still be comprehended in those two requests—pardon and grace."

Here are the universal and perpetual desires of the renewed soul. When David said, "I have gone astray like a lost sheep, seek thy servant," he prayed for pardon and grace.

"When the penitent and returning church prays, 'Take away all iniquity, and receive us graciously,' Hoon 14, what is it but a prayer for pardon and grace?"

When Paul sends us to "the throne of grace," Heb to obtain mercy and find grace to help us in time of need, pardon and grace form the whole burden of the supplication he enjoins on us.

When God promises in his last covenant, "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more;" and will put my law in their minds, and write it in their hearts," pardon and grace comprehend the whole boundless grant of divine compassion and goodness.

Pardon and grace! the very intensity with which the new-born soul longs for them, is a sure proof of the gracious life within.

Pardon and grace! The soul that has them, has all things else, either in possession or mere retention. Oh, the mountain of light, and the sea of light, these priceless diamonds which glow on the writs of the king of Persia, are worthless in comparison of those inestimable gems, "pardon and grace!"

Love to the Lord Jesus Christ.

Dear brethren, get love to the Lord Jesus, and you have everything. Union to Jesus is salvation. Love to Jesus is religion. Love to the Lord Jesus is essential and vital Christianity. It is the missing link of the life of God in the soul of man. It is the all-inclusive germ, which involves within it every other grace.

Love to Christ is the best incentive to action—the best antidote to idleness. It adorns the labors which it animates, and strengthens the friendships which it sanctifies. Its operation is most marvellous; for when there is enough of it, it makes the hind bold, and the faithful diligent. It puts elegance into the stammering tongue, and energy into the withered arm, and ingenuity into the dull lethargic brain. It takes possession of the soul, and a joyous lustre beams in languid eyes, and wings of new obedience sprout from lay, laden feet.

Love to Christ is the sun's true heroism, which selects the hardest loads and the hardest toils, which glories in tribulations, and smiles at death till the king of terrors smiles again. It is the oblivious draught which scatters misery and remembers poverty no more. If you would be a happy, a holy, and a useful Christian, you must be an eminently Christ-loving disciple. If you have no love to Christ at all, then you are none of his. But if you have a little love—ever a little—a little drop, almost frozen in the coldness of your icy heart—oh! seek more. Look to Jesus, and cry for the Spirit till you find your love increasing; till you find it crowning guilty fears—rising, till every nook and cranny of the soul is filled with it and all the actions of life and relations of earth are pervaded by it—rising, till it swells up to the brain, and, like the apostle's love, rush over in full assurance: "Ye, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rev. Dr. James Hamilton.

Excellency of the Knowledge of Christ.

Oh, come, ye poor ignorant worldlings that know not this Pearl of great price! Come ye and buy, without money and without price! What avail all your possessions if ye possess not salvation? What benefit will ye derive at last from all your friendships, if ye enjoy not the friendship of a Saviour? Will the sun enlighten you in the way to heaven, or the moon dispel the rays of the sun? Will the stars reveal to your eyes the contents of eternity, or the lightning make known to you a judgment to come? Will conscience justify you? Can business sanctify you? Has the world died for you? Ye must leave this world as naked as ye entered it; what then will avail all that ye may have behind you, or all that which worms shall devour? The wise, my fellow-men, follow Christ. He will all that ye have, rise up and follow Christ. Behold Him that will lead you out from the curse, from sin, from death, from all evil. Behold Him that will even now receive you as a Saviour—receive you as you now are, and make you to be what you now are not. Behold Him who waits to receive your guilt, and to give you his own righteousness—who will give himself to you, whilst you give yourself to him. Are you a persecutor? Come, for so was Paul. Are you injurious? Come, so was Paul. Are you a blasphemer? Come, so was Paul. Whatever you be, come—leave all that heap of vain dreams, and come to Jesus Christ, the Son of the living God! He will introduce you to the Father, and he will send you the Holy Spirit. Happy then shall thou be, O sinner! haste thee, haste thee, lose not a day, or an hour of such bliss—haste thee, and the Lord be with thee.—Rev. J. F. Donald.

Enjoyment in Prayer.

We read of Payson, that his mind at times almost lost its sense of the external world, in the ineffable thoughts of God's glory, which rolled in a sea of light around him, at the throne of grace.

We read of Cowper, that in one of the few lucid hours of his religious life, such was the experience of God's presence which he enjoyed in prayer, that, as he tells us, he thought he should have died with joy, if special strength had not been imparted to him to bear the disclosure.

We read of one of the Tennants, that on one occasion, when he was engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and with augmenting intensity of effluence as he prayed, that at length he recoiled from the intolerable joy of his communion, and sought to withdraw from him further manifestations of his glory. He said, "Shall thy servant see thee and live?"

We read of the "sweet hours" which Edwards enjoyed "on the banks of Hudson's river, in secret converse with God," and hear his own description of the inward sense of Christ which at times came into his heart, and which he "knew not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision

of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God."

We read of such instances of the fruits of prayer, in the blessedness of the suppliant, and are we not reminded by them of the transfiguration of our Lord, of whom we read, "As He prayed the fashion of his countenance was altered, and his raiment became white and glistening." Who of us is not oppressed by the contrast between such an experience and his own? Does not the cry of the patriarch come sublimely to our lips, "O that I knew where I might find him?"

"Never any more wonder," says an old writer, "that men pray so seldom. For there are very few that feel the relief, and are enticed with the deliciousness, and refreshed with the comforts, and acquainted with the secrets of a holy prayer. Yet, who is it that has said, 'I will make them joyful in my house of prayer?'"

The Best Companion.

"He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honor him."—Psalm 145.

Believers sometimes fancy themselves alone in their troubles, and they feel sad and solitary. Christian friends forget or neglect to call on them, and this grieves them. But if this page meets the eye of such an one, I would say—My friend, grieve not, refreshing as the presence and spiritual communications of a fellow Christian may be, you can do without them. For surely the presence of the Master is far better than the visit of the servant; and he has said of every tried believer, "I will be with him in trouble." Precious words these! But mistake not—the Lord's presence can only be realized by faith. The benefits of his presence is received, when the pleasure of his presence is not enjoyed for the want of faith. He never falls to

fill his promise, though for want of faith, we may fall to enjoy it. His presence supports when it does not fill us with joy.

For not, for I have redeemed thee, I have called thee by my name; thou art mine.

THE Protestant & Evangelical Witness.

SATURDAY, NOVEMBER 10, 1860.

Italian Freedom.

Wonderful is the progress of events in the Italian Peninsula. Whatever may be the designs of sovereigns and diplomats, an era of freedom appears to be opening up a bright future for Italy.

Dipsomania, or Inane Drunkenness.

On our first page will be found the substance of a paper read by Dr. Pedit, an eminent physician, at the recent meeting of the Social Science Congress in Glasgow.

The Rev. G. Chiniaky's Mission to the French Canadians.

A public meeting convened in the large hall of the Religious Institute Rooms yesterday, to hear a statement from the Rev. G. Chiniaky about his proposed mission to the French Canadian brethren.

which were never large enough to contain the number coming to hear the words from his lips, though they have been a Protestant, and enthusiastically, and with great joy.

Mr. Chiniaky has been instructed by the Rev. G. Chiniaky to visit the French Canadian brethren in the Province of Quebec.

Special Notices.

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.

MR. WINDLOW. An experienced oculist and female physician, has a pleasingly successful method of curing all eye diseases.

A CARD TO THE SUFFERING. The Rev. Wm. Cogrove, while laboring a missionary in the West Indies, was afflicted with a violent fever.

THE OXYGENATED BITTERS. The quality of this medicine has placed it upon an honorable position in the medical profession.

YOUNG, LIVINGSTON & CO., N. Y. Oct. 1, 1860. Messrs. S. W. Fowle & Co. are the sole agents for the sale of the above medicine in this country.

Mr. Chiniaky pronounced the benediction and the meeting adjourned.

Mr. Editor: [For the Protestant.] Probably from my early connection with the operations of our Foreign Mission, my habits intimacy with Mr. G. Chiniaky.

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The young men and young women of South West Congregation, New London, have provided a handsome, nutritious, palatable Bible for their Church.

The Bible in Naples. The following extract from a letter in the Standard, dated "Naples, 2nd October," is worthy of notice.

Mr. Chiniaky has been instructed by the Rev. G. Chiniaky to visit the French Canadian brethren in the Province of Quebec.

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LONDON FANCY GOODS, FURS, GARMENTS, &c. &c.

THE SUBSCRIBER, RELYING ON the support of his Country friends and customers, begs to inform them that he has received by the Brig Abolitionist from the great City of London, a quantity of

SIXTEEN CASES FANCY GOODS, & SIX Bales Carpets and Oil Cloths, together with various Parcels of GROCERIES, of the most description, which will offer with the former large stock on hand at prices as low as inferior goods are sold at in other establishments.

BUT FOR CASH ONLY. The remainder of his Stock comprising Ironmongery, Carbons, Brooms, Cottons and other heavy goods, are hourly expected by the ship Gazelle, from Liverpool.

CHEAPSIDE, QUEEN SQUARE, BENI DAVIES, Nov. 10, 1860. LEBW-3

NEW YORK! NEW YORK! JUST RECEIVED FROM NEW YORK, 20 lbs. best Tea LEATHER, 20 lbs. BUCKETS, 20 lbs. Family FLOUR, 20 lbs. BROWN, 10 lbs. Crushed SUGAR, 5 CHEESE, 25 lbs. HAMS, 5 Cases Men's BOOTS, 5 Cases Women's BOOTS, 5 Cases TOBACCO, 1,000 pairs Men's, Women's and Misses' RUBBERS.

To arrive, per Gazelle, from Liverpool—Cases and half cases TEA, Cases SOAP, Cases CANDLES, Cases of Grey COTTONS and Striped SHIRTINGS, &c. &c. J. & T. MORRIS. Nov. 3, 1860. In

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TEACHER WANTED. WANTED FOR THE BROWN'S CREEK School, DISTRICT, No. 23, a Teacher of either Class, application to be made on or before the 27th of Nov. instant. JOHN PLEAN, JOHN BRUCE, ANGUS STEWART, Trustees. (Other papers please copy.) Nov. 10, 1860. In

FAIRBANKS' PATENT SCALES! ALL SIZES AND DESCRIPTIONS of Fairbanks' SCALES, J. S. CARVELL, Agent. Charlottetown, Nov. 10, 1860. In

DRY GOODS, GROCERIES, IRON, &c., &c., &c. THE GREAT FALL STOCK HAS JUST arrived, and is now selling at the most reasonable prices at J. H. TURNER & Co's. Dress Department. French Merinos, Coburgs, Cashmeres, Alpines, Tartans, Reys, Sardines Cloths, Vincennes, Flannelled Dresses, Spring Skirts, &c. Shawl Department. Wool, Tweed and Tartan Shawls and Handkerchiefs, Fined Paisley de, Mantles, Mantle Cloths, Waterproof Capes, &c. Mourning Department. Black Coburgs, Alpines, Indian Parasols, Capes, Crapes, Collars, &c. Hoody Department. Ladies Cashmeres, Black and Light Green and Misses' Woollen and Cloth Hoops, Ladies' Dresses and Yokes, Children's Socks, Wool Gaiters, Slippers, Caps, Rubber Boots and Shoes. Fancy Department. Ribbons, Trimmings, Shawls, Laces, Collars, Shirts, Hair Nets, French and English Velvets, and Hand Dresses, Dress Caps, Ladies' Felt Hats, Silks, Velvets, Plated Card Boxes, Fish Slices, &c. Sable Muffs and other Furs. Heavy Department. Prints, Cottons, Ticks, Sheetings, Towellings, Warp, Flannels, Blankets, Horse do, & Saddle Bags, &c. Furnishing Department. Damasks, with wide Fringe, Tapestries and Lace to Match; Carpets, Linen Damask, Table Cloths, Floor Cloths, Druggery by yard or square; Room Papers, Carriage Lace. Gentlemen's Department. White and Colored Shirts, Flannel do, Under Vests and Drawers, Scarfs, Ties, Hatters, Knitted Jackets, Gloves, Mitts, Socks, Buttons, and Dressing Cases, &c. Umbrellas, Waterproof Coats. Groceries. Superior Black and Green Tea, fresh Roasted Coffee, Sugar, Raisins, Lays and Sultana Apples, Currants, Prunes, Figs, Almonds, Spices, Fancy Beans, Spices and other Candles. The celebrated Dutch Marmalade, &c. IRON, STEEL, SALT, ROPE, PIPES by box, &c. British Dry Goods Store, Great George-street, Oct. 25, 1860.

ISAAC C. HALL, Commission Merchant & Auctioneer, QUEEN STREET, CHARLOTTETOWN, P. E. ISLAND. REFER TO Messrs GLEDDOS & WILLIAMS, F. NEW & Co., BARR & BARR, Messrs J. C. BARR & Co., New York. Sept. 1, 1860.

M. STEVENSON, SHEET IRON AND TIN-PLATE WAREHOUSE, KEPT READY, [Nearly opposite Dr. Johnson's Dispensary], CHARLOTTETOWN, P. E. ISLAND. M. S. keeps always on hand an assortment to suit the trade in the best quality of sheet iron and tin-plate, and will always attend promptly to orders, and constant satisfaction is respectfully solicited a share of public support. July-27

J. S. CARVELL, GENERAL COMMISSION AGENT AND AUCTIONEER, (Bank Building), HEAD OF QUEEN'S WHARF, CHARLOTTETOWN, P. E. ISLAND. Highest Cash price paid for Wool, Grain, &c. July 21

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NEW GOODS.

THE SUBSCRIBER HAS JUST RECEIVED by Ship "MABEL" direct from England, his usual supply of

FALL & WINTER GOODS, which he offers on very reasonable terms for CASH. JOHN HIGGINS. In

Great George-street, Oct. 20, 1860.

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. In

"Anti-Societal Tulliver."

ALLIANCE COMPANY OF LONDON.

Capital £25,000,000. The

THE SUBSCRIBER, AS THE AGENT of the above Company, will be pleased to take notice in the

LIFE DEPARTMENT, and will be happy to furnish Particulars with TABLES OF PREMIUMS for Life Assurance to various Terms. These Tables indicate that this Company issues life at very moderate rates, and the Subscriber would earnestly invite all persons having fixed incomes, rising or large families, being about to enter into business engagements, or have other-ise in making provision for the future, to call on his Office, obtain the necessary information, and effect an assurance on their lives.

Office hours are from 10 a.m. until 5 o'clock p.m. The Subscriber can also be consulted at his Chambers upon the various branches of his profession. CHARLES YOUNG. In

Charlottetown, Oct. 27, 1860.

SEWING MACHINE.

Scovel & Goodell's Patent. POSITIVELY THE CHEAPEST MACHINE EXTANT. See call and examine.

October 20, 1860. In

J. S. CARVELL.

NOTICE.

THE SUBSCRIBER BEGS TO INT

mate to his friends and patrons in Prince Edward Island, that he has been appointed by the Board of Education, Charlottetown, to be the Agent for the sale of the new

Books, and that he is now in possession of a large quantity of the same, which he is offering at the most reasonable prices. He is also in possession of a large quantity of the new

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WEEKLY CALENDAR - NOVEMBER.

Table with columns for Day, Day Week, Sunrise, High Water, Moon, and Low Water. Includes dates for Sunday through Saturday.

MAILS - SUMMER ARRANGEMENT.

The Mails for the neighboring Provinces, &c., will, until further notice, be made up as follows: For New South, &c. every Thursday and Saturday.

THE LAND COMMISSION.

Mr. GRAY - Mr. Montgomery, you heard Mr. Fraser mention that people frequently change their places of residence; is such a common occurrence?

on the representation of an agent. Whether they were false or true, the fact is that the Commission...

Mr. MONTGOMERY - I have no objection to my name being used as a proprietor, but I wish to show your Excellency that the people here are not in a hurry to leave the country...

Mr. HAYES - From this you might infer that the Commission is not in a hurry to leave the country...

Mr. GRAY - I think so. I could distinguish them; the freeholders here better and larger improvements.

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JUDSON'S Mountain Herb Pills.

These pills are a perfect remedy for all the ailments of the stomach and bowels, and are particularly adapted to the climate of the West Indies.

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EDUCATION. AT THE FORTHY MEETING OF THE EDUCATION BOARD, it was resolved that the following resolutions be adopted...

PISCATAQUA Fire and Marine Insurance Company of Maine. CAPITAL \$500,000.

Ayer's Sarsaparilla. GRAMP & PAIR KILLER. THE WORLD IS RICHED AT THE wonderful cure performed by the GRAMP & PAIR KILLER...

Ayer's Cherry Pectoral. MOFFAT'S LIFE PILLS AND PHENIX BITTERS. THESE MEDICINES HAVE NOW BEEN before the public for a period of THIRTY YEARS...

AS A FAMILY PHYSICIAN. Dear Sir, I have been repeatedly cured of the most distressing cough by your Cherry Pectoral...

DEPARTMENT OF THE SECRETARY OF THE INTERIOR. Sir, I have used your Pills in my general and hospital practice ever since you made them, and cannot but say they are the best cathartic...

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Ayer's Cathartic Pills. EUROPEAN & NORTH AMERICAN RAILWAY. From St. John to Shelton.

Notary Public, Conveyancer, and Accountant. R. B. IRVING, English, French, Writing, and the several Branches of a Commercial and Mathematical Education.

ARE YOU SICK, FEELER, AND COMPLAINING? Are you out of order, with your system deranged, and with the least exertion of mind or body...

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