The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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WHAT IS THE BIBLE?

'T is a fountain ever bursting,
Whence the weary may obtain
Water for the soul that's thirsting,
And shall never thirst again.

'T is a lamp forever burning,
By whose never-dying light,
Sinners, from their errors turning,
Are directed through the night.

'T is a mine of richest treasure,
Laden with the purest ore;
And its contents, without measure,
You can never well explore.

'T is a chart that never fails you,
Which God to man has given,
And though rudest storms assail you,
Will guide you safe to heaven.

'T is a tree whose fruits unfailing,
Cheer and stay the fainting soul,
And whose leaves, the nations healing,
Scatter joy from pole to pole.

'T is a pearl of price, exceeding
All the gems in ocean found;—
To its precepts ever listening,
In its truths may I abound.

—*American Presbyterian, Va.*

From Wylie's Pilgrimage from the Alps to the Tiber.

State & Prospects of the Vaudois Church.

[Continued from our last.]

How could a small body of peasants among the mountains have discovered the errors of Rome, and have thrown off her yoke, at a time when the whole of Europe received the one and bowed to the other? This could not have happened in the natural order of things. Above all, if they did not arise till the twelfth or thirteenth century, how came they to frame so elaborate and full a testimony as the *Noble Lesson* against Rome? A Church that has a creed must have a history. Nor was it in a year, or even in a single age, that they could have compiled such a creed. It could acquire form and substance only in the course of centuries,—the Vaudois adding article to article, as Rome added error to error. We can have no reasonable doubt, then, that in the Vaudois community we have a relic of the primitive Church. Compared with them, the house of Savoy, which ruled so long and rigorously over them, is but of yesterday. They are more ancient than the Roman Church itself. They have come down to us from the world before the papal flood, bearing in their heaven-built and heaven-guarded ark the sacred oracles; and now they stand before us as a witness to the historic truth of Christianity, and a living copy, in doctrine, in government, and in manners, of the Church of the Apostles.

Fain would we tell at length the heroic story of the Vaudois. We use no exaggerated speech,—no rhetorical flourish,—but speak advisedly, when we say, that their history, take it all in all, is the brightest, the purest, the most heroic, in the annals of the world. Their martyr-age lasted five centuries; and we know of nothing, whether we regard the sacredness of the cause, or the undaunted valour, the pure patriotism, and the lofty faith, in which the Vaudois maintained it, that can be compared with their glorious struggle. This is an age of hero-worship. Let us go to the mountains of the Waldenses: there we will find heroes "unsung by poet, by senators unpraised," yet of such gigantic stature, that the proudest champions of ancient Rome are dwarfed in their presence. It was no transient flash of patriotism and valour that broke forth on the soil of the Vaudois: that country saw sixteen generations of heroes, and five centuries of heroic deeds. Men came from pruning their vines or tending their flocks, to do feats of arms which Greece never equalled, and which throw into the shade the proudest exploits of Rome. The Jews maintained the worship of the true God in their country for many ages, and often gained glorious victories; but the Jews were a nation; they possessed an ample territory, rich in resources; they were trained to war, moreover, and marshalled and led on by skilful and courageous chiefs. But the Waldenses were a primitive and simple people; they had neither king nor leader; their only sovereign was Jehovah; their only guides were their *Barbes*. The struggle under the Maccabees was a noble one; but it attained not the grandeur of that of the Vaudois. It was short in comparison; nor do its single exploits, brave as they were, rise to the same surpassing pitch of heroism. When read after the story of the Vaudois, the annals of Greece and Rome even, fruitful though they be in deeds of heroism, appear cold and tame. In short, we know of no other instance in the world in which a great and sacred object has been prosecuted from father to son for such a length of time, with a patriotism so pure, a courage so unshrinking, a devotion so entire, and amidst such a multitude of sacrifices, sufferings, and woes, as in the case of the Vaudois. The incentives to courage which have stimulated others to brave death were wanting in their case. If they triumphed, they had no adoring circus to welcome them with shouts, and crown them with laurel; and if they fell, they knew that there awaited their ashes no marble tomb, and that no lay of poet would ever embalm their memory. They looked to a greater Judge for their reward. This was the source of that patriotism, the purest the world has ever seen, and of that valour, the noblest of which the annals of mankind make mention.

Innocent III., who hid under a sanctimonious guise the boundless ambition and quenchless malignity of Lucifer, was the first to blow the trumpet of extermination against the poor Vaudois. And from the middle of the thirteenth to the end of the seventeenth century they suffered not fewer than thirty persecutions. During that long period they could not calculate upon a single year's immunity from invasion and slaughter. From the days of Innocent their history becomes one long harrowing tale of papal plots, interdicts, excommunications, of royal proscriptions and perfidies, of attack, of plunder, of rapine, of massacre, and of death in every conceivable and horrible way,—by the sword, by fire, and by unutterable tortures and torments. The Waldenses had no alternative but to submit to these, or deny their Saviour. Yet, driven to arms,—ever their last resource,—they waxed valiant in fight, and put to flight the armies of the aliens. They taught their enemies that the battle was not to the strong. When the cloud gathered round their hills, they removed their wives and little ones to some rock-girt valley, to the caverns of which they had taken the precaution of removing their corn and oil, and even their baking ovens; and there, though perhaps they did not muster more than a thousand fighting men in all, they waited, with calm confidence in God, the onset of their foes. In these encounters, sustained by Heaven, they performed prodigies of valour. The combined armies of France and Piedmont recoiled from their shock. Their invaders were almost invariably overthrown, sometimes even annihilated; and their sovereigns, the Dukes of Savoy, on whose memory there rests the indelible blot of having pursued this loyal, industrious, and virtuous people with ceaseless and incredible injustice, cruelty, treachery and perfidy, finding that they could not subdue them, were glad to offer them terms of peace, and grant them new guarantees of the quiet possession of their ancient territory. Thus an invisible omnipotent arm was ever extended over the Vaudois and their land, delivering them miraculously in times of danger, and preserving them as a peculiar people, that by their instrumentality Jehovah might accomplish his designs of mercy towards the world.

Nor were the Waldenses content simply to maintain their faith. Even when fighting for existence, they recognised their obligations as a missionary Church, and strove to diffuse over the surrounding countries the light that burned amid their own mountains. Who has not heard of the Pra de la Torre, in the valley of Angrona? This is a beautiful little meadow, encircled with a barrier of tremendous mountains, and watered by a torrent, which, flowing from an Alpine summit, *La Scilla Vecchia*, descends with echoing noise through the dark gorges and shining dells of the deep and romantic valley. This was the inner sanctuary of the Vaudois. Here their *Barbes* sat; here was their school of the prophets; and from this spot were sent forth their pastors and missionaries into France, Germany, and Britain, as well as into their own valleys. It was anative and a missionary of these valleys, Gualtero Lollard, which gave his name, in the fourteenth century, to the Lollards of England, whose doctrines were the day-spring of the Reformation in our own country. The zeal of the Vaudois was seen in the devices they fell upon to distribute the Bible, and along with that a knowledge of the gospel. Colporteurs travelled as pedlars; and, after displaying their laces and jewels, they drew forth, and offered for sale, or as a gift, a gem of yet greater value. In this way the Word of God found entrance alike into cottage and baronial castle. It is a supposed scene of this kind which the following lines depict:—

Oh! lady fair, these silks of mine
Are beautiful and rare,—
The richest web of the Indian loom
Which beauty's self might wear:
And these pearls are pure and mild to behold,
And with radiant light they vie:
I have brought them with me a weary way;—
Will my gentle lady buy?

. . . . . .

Oh! lady fair, I have got a gem,
Which a purer lustre flings
Than the diamond flash of the jewell'd crown
On the lofty brow of king:
A wonderful pearl of exceeding price,
Whose virtue shall not decay,—
Whose light shall be as a spell to thee,
And a blessing on the way!

. . . . . .

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased by gold or diamond gem,
From his folding robe he took.
Here, lady fair, is the pearl of price;—
May it prove as such to thee!
Nay, keep thy gold—I ask it not;
For the Word of God is free!

. . . . . .

And she hath left the old gray halls,
Where an evil faith hath power,
And the courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

[To be continued.]

The Revival in Ireland.

BY AN AMERICAN EYE-WITNESS.

At a recent meeting held in Philadelphia, Mr Thomas Stinson, an elder in the United Presbyterian Church, who has just returned from Ireland, gave the following as his impression of the revival. The conversation that followed, and which occured in a minister's elders meeting held monthly, is interesting.

I am just as well convinced that it is a work of God, as that I am standing in your presence. At the first meeting I attended, thirteen persons were stricken down as it is there called. You may ask, How do they seem to be affected? I would answer that, according to the impressions, a dreadful weight comes over them—they tremble—they see, as it were, hell opening before them, just ready to receive them. In this awful state they sometimes remain for hours, sometimes for days. Sometimes they can pray, sometimes they cannot utter a word. O! my friends did you but hear the cries and groans they utter! They will occasionally express themselves in such words as these: "O Jesus come in the fulnitude of thy mercy, and snatch a poor soul just going down to hell!" They then, perhaps, are enabled to exercise some degree of faith in the Lord Jesus. They obtain an assurance that He is able to save them. You will then, perhaps, see a smile upon their faces. O if you saw that smile! You will, perhaps, hear them expressing themselves in such a way as this: "O Jesus! what a loving Saviour! He has come to pluck me as a brand from the burning!"

These things, be assured, are not confined to some weak-minded females. Persons of all classes and all conditions are thus affected, male and female, high and low, the educated and uneducated, the little boy and the strong man. Ministers of the gospel, too, feel the power that is at work. There are not a few ministers of the gospel, who have been preaching for years, who have passed through all these scenes. I have heard three ministers of the gospel state that they were ashamed of themselves, after listening to boys ten or twelve years of age. Now how will you account for this? Some of these boys could not read one single word. Think of a boy of ten or twelve years of age, making addresses for thirty minutes! and such addresses as I have never heard. There, too, you will see old persons, who cannot read, rising and leading the meeting in prayer; and if you only heard them giving expression to their feeling! True, you could not, in some instances, but smile at some of their expressions, yet you would be delighted to hear them. I heard a man, of about sixty years of age, who had passed through this ordeal, rise and address a meeting. He thus expressed himself: "I found myself sliding down to hell! O what a sinner I have been! For twelve years I have never entered the house of God. Is it possible that Jesus can save such a sinner as I am? No, he cannot, I thought, save me." This man continued in an awful state of conviction for about twenty hours. After awhile he got a little light. "By and by," said he, "I knew that Jesus died to save me. When Christ came to my heart it was hard to break,—it was hard to put back those ould rusty boults, but a little oil of the Spirit made them slide!" This will serve as a specimen of many of their expressions.

You may ask me, Were the addresses in which these scenes occurred, of an exciting nature? They were not. They generally occurred during the time of reading the Scriptures, prayer, and the singing of Psalms.

You will also ask me, Are there many conversions where there are none of these physical manifestations? I would answer, There are at least ten that are attended without any thing of this kind where there is one such case.

Another evidence that I may mention that satisfies me that this is the work of the Spirit, is the desire that is shown for the preaching of the word and for prayer meetings. Just announce a prayer meeting in a country district, where the houses are scattered, and you would not see such a small number as we sometimes have here.—I care not how large the building might be, it would be filled, and not only filled, but you would see them standing at the doors and around the windows. The congregation with which I attended divine service, had to adjourn to the green. Such scenes I never witnessed. You would see all eyes intently fixed on the speaker, and all around you might hear, in a low voice, such words as these: O Jesus, send thy Spirit!"

Another evidence of the reality of this work, is the fact that those persons who profess to have found Jesus, will not sit still. They experience the feelings of the Psalmist when he said: "Come and hear, all ye who fear God, and I will declare what he hath done for my soul." They are like the person whom our Saviour dispossessed of evil spirits—they will tell how great things the Lord hath done for them and hath had compassion upon them. You will there meet, in different places, five, ten, twenty or thirty persons, all talking about Jesus. You will hear no idle talk among them. They talk about these things, because they *feel* them.

In the Rev. Mr. Hana's Church, of Belfast, there is a meeting every evening of about fifteen hundred persons. I could not tell you the one half that is going on there. There are cases in which they think it is better to publish nothing about them. There were eight or nine sleeping or dumb cases. They would say, "I am going to sleep," and they would tell precisely how long they would sleep. They often wake with their faces lit up with a heavenly smile. They will tell you what they have seen when in this sleep—that they have seen Jesus clothed in white robes. How strange is this! How strange that they can tell you when going to sleep precisely at what time they would awake! Ministers in Belfast are astonished. They can give no account of it. I conversed with about thirty ministers in reference to it. Dr. Dill, who was in this country some time ago, told me that he had made every experiment that could be made. He stood up in the presence of a number of persons and said: "My friends, I am convinced that the Spirit of God is at work." There were from fifty to seventy ministers from Scotland, just to see the work for themselves. Many came scrupulous, but very few returned just as they went.

The Captured Jew.

BY ONE WHO LATELY VISITED ROME.

Edurado Mortara, the son of a Jew of Bologna, and abducted by the Romish priests from his parents, is now in Rome at a school connected with the Church of St. Pietro in Vincoli. He is seven and a half years of age; a bright looking little fellow, with marked Jewish features; and it is not strange his parents are greatly afflicted by the loss of such a child. He has been stolen from them by bandit priests, aided by the arm of secular power; and the theft has been sanctioned by the Pope in the most open and distinct manner, thus making himself the head burglar in this infamous act of robbery. Stealing a human being was punished with death under the old dispensation (Exod. xxi. 16), and if a like punishment were visited on all those who have aided and approved this outrage, the aggregate immorality of the world would be greatly diminished. This act of child-stealing is not approved by all Romanists, especially by those who know the power of the domestic affections and the sacredness of the parental ties. But the priests are particularly fitted for such villainy, as they have no domestic ties except those which may be supposed to belong to promiscuous concubinage, and no children but bastards to awaken the feeling of parental solicitude. In the time of Maria Theresa, the Roman Catholic priests abducted the child of a Jew in similar circumstances, and the Empress ordered his immediate restoration to his parents, on the ground that no church law nor any other should contravene the laws of nature.

The account of the stealing of the young Mortara, published in the *Civita Cattolica* at Rome is, in substance, as follows:—A Catholic servant in the family of a Jew at Bologna, in the early part of last summer stated to an old woman, that the youngest child of the Jew was sick, and in great danger of death. The old woman said to her, that in such circumstances it would be a beautiful and pious act to baptise the child. The servant replied that she had already baptized an older brother, six years before, when he was in danger of dying, and that the child was then growing up a Hebrew notwithstanding his Christian baptism, and she should not again do a similar thing. The old woman, however, thought that the thing was of great consequence, and ventilated the subject to three or four others: and at last the story was related to the Holy Congregation at Rome. An inquiry was immediately ordered into the facts of the case; and on the testimony of the servant, who said, she received instructions respecting the way of administering baptism from a certain grocer in Bologna, it was decided that the child had been lawfully baptized. The Holy (?) Congregation then proceeded by force and arms to take the child from his parents, and brought him to Rome, where he is kept under a guard of religious ruffians who prevent his return to the guardians whom God and nature provided for him. Such is substantially the Romish account of this matter.

But it could not be expected that the Jews of Rome would be totally indifferent to this rude violation of all natural rights. Though the Jews there have groaned for centuries under the oppressions and insults of Roman Catholics, and have learned to suffer in silence, yet they could not be insensible to this violent invasion of the sacredness of domestic life. If the child of a Jew might be clandestinely baptized in Bologna, and thus forfeit the right of parental protection and become the property of the Church of Rome, why might not all the children of Roman Jews be thus baptised, and by the same law torn from their chaste and loving mothers and given to the great "Mother of Harlots?" The Jews in Rome, sympathizing with Mortara (as all people do, who have not eradicated the sentiments of humanity), asked an interview with the Pope. They presented to him the written testimony of the family physician of Mortara, stating that Edurdo had not been dangerously sick during the period when baptism could be lawfully administered by a servant. They presented also the testimony of the grocer who was reported to have directed the servant in the act of baptism, stating that he did not know the woman, and had never instructed her in reference to the baptism of the boy. They produced evidence also that the woman was a disreputable character, and that the story of the child's baptism was an act of malice on her part towards the parents of the child.

This evidence, which clearly enough proved, that the child had not, according to the Roman Church law, received valid baptism, was indignantly rejected by the Pope, and with impiously assumed authority of the Vicar of God, he made, with his august hand, the sign of the cross on the forehead of the child, thus affirming and confirming his baptism and giving his sanction to the theft. He then threatened the Jews with severe pains and penalties if they were not quiet respecting the whole affair, of which he would hear no more from them.

The reason or justification of this act of child-stealing given by the Romanists is, that he had been baptized, and thus created a child of God, and that by that Divine sacrament he was introduced spiritually into the family of the faithful, and it thus became the duty of the Church to see that he was placed under Christian influences. This, however, is probably a mere excuse or pretext by which it is thought some may be satisfied or blinded. The real reason which led to the abduction of the child was, that the poor Jews could make no resistance nor punish the outrage as it deserved. The Church of Rome robbed these parents of their child because it could do so with impunity.

There is now in the city of Rome the child of English Protestant parents domesticated here, who was baptised while an infant by his grandmother, who is a Romanist. This case is known and often spoken of in public; and the same consideration legal and moral may be urged for taking the child from his parents, and placing him under the guardianship of Roman priests. But the Holy Congregation would much sooner commit suicide than lay a finger on that child. The English Government has the power and the disposition to punish such an infamous act according to its merits. The Church of Rome knows where it is safe, and where not to do a mean or a wicked thing. It is well furnished with that low cunning which prompts to acts of oppression and persecution only against the weak or the unresisting. The whole case shows the unscrupulous character of the Roman clergy, and their disposition, if they had the power, to sacrifice all those principles of right and truth by which the welfare of society is protected and promoted. It shows also that the stories about the liberality of Pius IX. are without foundation. A liberal Pope is as much a contradiction as a pious scoundrel. Either might, under the constraint of circumstances, manifest a character which did not properly belong to them. Such an act would lead to the fulfilment of Cromwell's threat to the Duke of Savoy, when persecuting the Waldenses, that he would cause a fleet to sail over the Alps for their defence.—*Bulwark.*

Treasury.

Not Religiousness, but Christ.

When spending some time from home a few years ago, I resided in a family where an elderly gentleman had his home. He was possessed of many excellent qualities, although, at the same time, he was the victim of strong prejudices. He was a very strict and conscientious observer of the Lord's day; and rather than ride to church, even in the family carriage, he kept at home on rainy Sabbaths and read his Bible.

The Lord's day cannot be kept in too holy a manner; but there may be strict outward adherence to the Sabbath law where the heart is not at all engaged, and this came out very obviously from time to time in the case of our strict Sabbath observer.

I don't know what sort of preacher he heard on his "fair" Sabbaths; but I fear he must have been one of those who, ignorant of the gospel, substitute rites and ceremonies, duties, churchmanship, and legal strictness for the saving doctrines of the grace of God; for I remember one day, when my friend had come to the place of worship where I attended to take me home, and had listened to the conclusion of a faithful evangelical discourse, that on our way home he said, "I'm not at all satisfied that that minister is a right sort of man."

"What is your reason for saying so?" I inquired.

"Why, being a little early to-day, and the doors being open, I stood in the porch to [illegible] while he was finishing his discourse, and as I went on I thought surely he must have a strange congregation, for his language was fit only to be addressed to vagabonds, thieves, and reprobates. Does he preach after that style every Sunday?"

"Yes, of course he does; and I don't think that he spoke a sentence to-day which he could not confirm by a quotation from the Scriptures. What do you refer to as extravagant or extraordinary?"

"Why, this: I heard him solemnly affirm that you would all certainly go to hell, however conscientiously and strictly you might keep God's commandments, and endeavour to perform all ecclesiastical, social, family, or closet duties; and that partaking of the holy sacrament would not prevent a single soul of you from going to that place of torment. That is surely extraordinary, and not the orthodox teaching of the Church."

"Ah, but you forget to mention the connection in which he uttered these strong statements, as well as the object he had in view. If I am not mistaken, he said all these things would, of themselves, avail us nothing unless we repented of our sins, were born again by the Spirit of God, and had a living union with Jesus Christ by faith."

"Well, but, after all, I am convinced that such preaching is unsafe for a general audience, and is calculated to unsettle the minds of many good Christians; and in some instances, too, it must lead to presumption and enthusiasm; and, for my part, I consider the quiet keeping of God's commandments, and leading an upright, pious life, as the Church directs, to be much more satisfactory than unhinging one's mind, and unsettling one's views, by attending to the rant of such extreme men."

There was no use saying more for I recollected that it is written, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

Reader, "be not deceived!" No church, no rites or ceremonies, no strict legal observances, can do anything to make you acceptable to God. Christ alone is the God-appointed Saviour. Jesus is the only Mediator between God and man. You must be in Christ yourself first before your best deeds can be anything else than an abomination in the sight of God. "For we are his workmanship, *created in Christ Jesus unto good works*, which God hath ordained that we should walk in [illegible]

"Thou blind Pharisee," says our Lord, "cleanse first that which is within the cup and platter, that the outside of them may be clean also."—*British Messenger.*

Full Pardon.

That forgiveness, which is equal to the wants of a sinner, must be FULL; including *all sins*, be they ever so numerous; extending to all their aggravations be they ever so enormous. Every sin being a transgression of the divine law, and every transgression subjecting the offender to a dreadful curse, it is plain that if the guilt attending every sin be not removed, if the penalty due to every sin be not remitted, the curse must fall upon us, and wrath must be our portion. Hence appears the necessity of a full pardon in order to happiness.

And as it is essentially necessary, so it is granted. The Scriptures declare, abundantly declare, that when our offended Sovereign pardons any of the human race, He forgives ALL their sins. For, says the King, whose name is the Lord of Hosts: "I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." (Jer. xxxiii. 8.) Charming declaration! To forgive sin is a divine prerogative. None can dispense the unspeakable favour but God. This He declares He will do; and that He will not only forgive some sins, or a few, but *all*, all entirely.

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." (Micah, vii. 19.) Thou wilt cast, not a few, or the greater part only, but *all their sins* into the depths of the sea. Their sins, as a burthen too heavy for them to bear, as an object too hateful for thee to behold, thou wilt for ever remove from them, for ever cast out of thy sight. Bless the Lord, O my soul; and all that is within me bless his holy name....Who forgiveth *all thine iniquities*; who healeth all thy diseases." (Ps. ciii. 1, 3.)

This forgiveness is worthy of God. This forgiveness, flowing from grace, reaches the foulest crimes and the most abominable transgressions. In virtue of it, scarlet and crimson sins are made white as wool, yea, whiter than snow. (Isa. i. 18; Ps. li. 7.) The blood of Christ is possessed of infinite energy, arising from the superlative dignity of him who shed it, and is able to cleanse from all sin. From each sin, be it ever so heinous; from all sins be they ever so numerous. Thus grace, like a mighty and compassionate monarch, passes an act of oblivion on millions and millions of the most aggravated offences and complicated crimes.

Come, now, poor trembling sinner! though you are conscious that the number and magnitude of your sins are inexpressibly great; come, let us reason together, and contemplate the riches of grace. What, though you are, by nature, an apostate creature and a child of wrath; though you have, by innumerable transgressions, violated the divine law and incurred its everlasting curse; though you are grown hoary in rebellion against your divine Sovereign, and look upon yourself as a monster of iniquity; though your sins of heart, lip, and life, sins of omission, and sins of commission, sins of ignorance and sins against knowledge, like an armed host, in terrible array, beseige you on every side, and call aloud for vengeance on your guilty head; though, to heighten your misery and increase your grief, the enemy of mankind should come in like a flood and load you with horrid accusations, should tell you, that you have, by your sins, dared God's vengeance to his very face, and solemnly mocked him in your duties, and so set a keener edge on all your sensations of guilt; and, to complete your distress, thought your own conscience turn evidence against you, ratify the dreadful verdict, and pronounce the deserved sentence, so that you are ready to conclude, you are almost a damned soul, and that your case is absolutely desperate: yet still there is relief to be had. Notwithstanding all these deplorable circumstances, there is no reason you should sink in despair. For, behold! there is forgiveness, a full forgiveness with

God, and, such is his mercy, He waits to be gracious in bestowing the invaluable blessing. As He never confers the favour on account of any thing amiable in the object, so He never withholds it on account of any peculiar aggravations in the sinner's conduct or character. To dispute this is to deny that salvation is by grace. Divine mercy is not conditional, narrow, or limited; not like that which is exercised by men, backward to interpose, till something inviting appear in its object: No; it is absolutely free and divinely sovereign.

Consider, O disconsolate soul! how many millions now inhabit the regions of immortal purity and exult in bliss, who were once loathsome with sin and laden with guilt, oppressed with fears and ready to sink in despair, in a word, altogether as abominable and wretched as you can possibly be. Reflect a moment, and see whether you cannot find, among those spirits of the just made perfect, such as were, by nature the same, and, before mercy was shown, no better by practice than you. There you will find that adept in every kind of wickedness, the idolatrous and bloody Manasseh. (2 Kings .xxi.; 2 Chr. xxxiii.) There you may see the presumptuous Peter, the man who, contrary to light and knowledge, contrary to the warnings of his Master and his own most solemn protestations, denied, with oaths and curses (Mark, xiv. 71) his Lord and Saviour, who was then going to spill his very blood for him. There you may behold many of the profligate Corinthians, persons who were once a reproach to their country, and a scandal to human nature. While, near to the Son of God, and seated on thrones of bliss, you cannot but observe many of those Jerusalem sinners, who imbrued their hands in the blood of the Lord of glory. These make a distinguished figure among the shining hosts, the very thought of which must revive the heart of a drooping sinner. In a word, there you will see sinners of every sort and of every size. So that, be your sins like a debt of millions of talents, be they more in number than the stars in the firmament, and heavier than the sand of the sea, yet this full forgiveness superabounds. Let this be your rest and this your joy, that grace reigns in the pardon of all sin.

THE

Protestant & Evangelical Witness.

SATURDAY, OCTOBER 8, 1859.

Popery our only Danger.

It is when drifting down before the torrent of Romish and Romeward influence, that we are being awakened, in some degree, from the pleasing dream of the impregnable nature of the high position to which Reformation principles and struggles have exalted us as a nation. The author of *our being* has instituted, for *our well-being*, two standing and co-ordinate ordinances, the Ecclesiastical and Civil Government;—the one, securing and promoting the moral and spiritual interests of society; the other defining the sphere, regulating the conduct, protecting the rights and liberties, and promoting the welfare of the individual and of the community, in all civil matters. The one cannot exist well without the other; yet they never necessarily clash. Everything of a civil nature, so far as it is civil, falls under the jurisdiction of the civil; and everything of a moral and spiritual nature, so far as moral or spiritual, fairly belongs to the sphere of the ecclesiastical power. And whilst the inspired penmen declared the nature, objects and province of each, as well as our duty to, and advantage by each, they claimed no exclusive authority over, nor any exemption from, the civil power. They exemplified their doctrine by their practice.

Nor are these merely the statements of revelation; they are the principles of sound reason also,—and, however respect may have been had to them, in either light, these very principles are involved in the British constitution. It does not authoritatively dictate what a man is to believe or practice, in a religious point of view. It recognizes the right of every individual to follow the dictates of his conscience, under his responsibility to God. In religion, it protects him in the fullest liberty,—so that he does not encroach upon another's equal rights. In civil matters, it more than protects, it rules its proper subjects,—yet does not exceed its proper sphere. This, however, does not imply that rulers are to ignore religion, or to treat truth and error alike. Christian rulers, holding God's ordinance, are solemnly bound to know and openly honor the truth, and disapprove of error, while they tolerate the erring party. God makes his sun to rise on the evil, in common with the good, at the same time that he cannot look upon sin.

The Apostle saw, in his own day, the principles which were but being developed, gathering strength, and maturing during the next fourteen centuries into that Ecclesiastical system, which acknowledges no equal,—puts forth the most impious claims,—grasps all power and property,—enslaves the bodies and souls of men,—gratifies the worst passions and vices of fallen humanity, and which became at once the terror and the scourge of Europe. One of its claims is, absolute supremacy and authority over all persons and things. Ferraris, a standard authority, says "The Pope is diocesan of the whole world; divine monarch, supreme emperor and king of kings. Hence he is crowned with a triple crown, as King of heaven, of earth, and of hell." This supremacy centres in the Pope; but the power descends to the whole priesthood, who exercise it over the people. Under this arrogant claim, rivetted on the masses by their own abject submission, popery interferes with every right and privilege God has granted, and every duty and obligation to which man stands bound; and no claim is an empty title in the hands of popery. Accordingly, it has had the foolhardihood to excommunicate mice, rats, locusts, &c.,—the daring presumption to depose sovereigns, and dispose of kingdoms,—and the impiousness to pretend to lord it over the invisible world, by its purgatory, indulgences, &c. It has lost its hold and power over nations; vermin never did pay any deference to its awful sentences, and we know it is equally powerless in the unseen world. Yet its pretended infallibility renders it impossible to retract one iota that it has ever held; and therefore, though it cannot exercise *de facto*, it holds *de jure*, its utmost pretensions. It is in sheer ignorance of this, that any man could imagine that any change has ever come over it in either head, heart or members. The excommunication of Queen Elizabeth is a standing proof of this fact. This act was performed by Pope Pius V., and confirmed by each of the two succeeding Popes; and there is not a priest in the hierarchy who does not regard the British sovereign, in virtue of that sentence, a cursed usurper, and the empire a part of the patrimony of St. Peter. This is openly avowed all over the papal world. The day popery can hope to succeed, it will not hesitate to wade, if need be, through British and Protestant blood to unrivalled supremacy. When open violence could not be employed, and papal bulls were mere bubbles, secret plotting and every possible device were employed to distract the nation,—especially during the unhappy reign of the James's and Charles's,—which resulted in the nations hurling Romanism from the throne, and securing the crown to Protestantism. The colleges, priesthood, monastic institutions and orders of Romanism in their principles and practice, had, in the estimation of British rulers, proved it to be utterly incompatible with the peace and prosperity of the nation, and the safety and efficiency of the Government;—so they caused it to become a part of the statutes of the realm, that adherence to popery should disqualify a man for any office under the crown, and neither colleges nor convents were allowed on British soil.

Many affirm that it would have been happy for Britain had our rulers stood by these laws, and kept popery in check. But, whether their opinion be correct or not, it is certain that popery has now acquired far too great an influence throughout the empire. Demand succeeds demand, concession follows concession. Our rulers, from the premier of England down to the poorest M.P. P., in their infatuation, and despite of its well known principles, and the records of its history, think that they can sooth its turbulence and secure its favor by grants and concessions, till colleges, where priests, trained in the principles of Ferraris, Antoninus, Liguori, Dens, &c., are sent forth in swarms to foment discord and rebellion; and nunneries, those graves of living beings; and reformatories, proselytising institutions, &c., all drawing largely from the public funds, cover the land;—Romish officials find their way to every place and post;—Romish poverty, ignorance, immorality, turbulence and crime, weigh down the nation;—Romanism drains the Treasury, rules the government, defies the law, changes the Protestant aspect and character of the nation, and menaces the throne and independence of Britain. And yet, our rulers, both at home and in the colonies, in culpable ignorance of its nature, or wicked disregard of the solemn warnings both of God's word and God's providence, or, according to a silly policy, persist in this greatest sin and folly. Even in this province, leading Protestants must be paraded as prominent among the spectators at the examination of St. Dunstan's College and the Nunnery School!! Could they inform us how far they are allowed to know the principles upon which either institution is conducted? Their self-esteem would feel somewhat mortified, if they only knew the secret contempt with which every Romish ecclesiastic regarded them. And, for various reasons, we do not hesitate to notice the countenance and support given to the Tea Meeting in aid of the Roman Catholic Chapel at Indian River, by the Lieut. Governor and suite. We distinguish the address to His Excellency, complimentary to him in his official capacity, from the part taken in the tea meeting, which was an uncalled-for countenancing of Romanism;—but we believe, as we have heard it said, that this particular proceeding was owing to the time-serving policy of his Excellency's guides. It is believed that the removal of the late, and appointment of the present Governor, was, in some measure, the result of a hard struggle between the Protestant majority and Popish minority,—the latter formed into an ecclesiastico-political party, in which the priests were prime movers; a struggle in which the priest of Indian River has earned himself favor at head quarters, but nothing at the hands of Protestants. It is also pretty certain, though yet kept *sub silentio*, that, though foiled in the election contest, the priesthood have not forsaken the field, or lost their hopes. They are busily preparing a new scheme of attack upon Protestantism, that will be less alarming, but no less injurious,—and to which the visit to the tea meeting can be made much more serviceable than the mere contribution to the chapel. The policy of our rulers, is the traitor that leads the Trojan horse into our citadel, and often reminds us of the heathen's prayer, "Defend me from my friends,—I will defend myself from mine enemies." Britain trembles, with good reason,—for her rulers nurture her worst enemies and betray her best interests.

Daily Public Prayer Meeting.

We are happy to be able to state that steps have been taken to open a Meeting of this description in Charlottetown. On Wednesday evening last, some of the leading lay members of the different Protestant churches in this city met to consider the subject, when it was unanimously agreed that a Daily Public Prayer Meeting should be immediately organized. A committee, comprising seven denominations, was appointed to make arrangements accordingly. This committee have decided that the Prayer Meeting be held every week day, at the Temperance Hall, between 1 and 2 o'clock; and also that the first meeting take place on Saturday, the 8th inst. All are welcome to attend. We trust that many will make it convenient to be present, at least some part of the hour. As brevity is to be aimed at in the exercises, no person will materially lose by being absent either at the opening or the closing of each meeting. Christians, remember the promise of our Saviour, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Letter from the Rev. Mr. Chiniquy.

[The following letter has been received from Rev. C. Chiniquy by Rev. George Sutherland, of this city, in answer to one which he sent to this modern Luther, inquiring how money might best be transmitted to him from this Island.]

ST. ANNE, Kankakee Co., Ill., Sept. 23. 1859

REV GEORGE SUTHERLAND;

My dear Sir,—Your kind and Christian letter of the 8th has just been handed me; and I pray our merciful Saviour to pour down upon you and all our Christian friends of Prince Edward Island, his most abundant blessings for your charity. If all the true children of Christ would feel and do as those of your noble Island, the bitter tears of hunger and destitution which are now the lot of so many around me, would be very soon changed into tears of joy and thanksgiving. Let us pray our Heavenly Father, that he may touch the hearts of our new brethren all over the world as He has touched those of His worthy children in your country.

The Priests of Rome are speaking very loudly of the divisions which are in the great Protestant Family, and those so-called divisions are one of the strongest arguments they are making use of to keep their poor slaves under their unchristian yoke; but I hope that the Protestants, all over the world, will prove that if they have some divisions about trifling things, they have that very unity which Christ requires as the true and only mark to distinguish his disciples: "By this shall all men know that ye are my disciples, if ye have love one for another."

I have no doubt that the awful and mysterious visitation of God upon these new and admirable converts, is intended by Providence to strengthen the Faith of these new born children of Christ, by showing them the visible proofs that, by renouncing the church of Rome to join the Protestant christians, they have joined the TRUE disciples of Jesus,—who are known *by the love* they have one for another.

The best way to send me your charitable contributions, is to deposit them in some of your best banks, and send me the certificate of deposit, which will be easily redeemed by any bank of New York, or any other large city which is trading with your country.

The people of St. Anne are now preparing themselves for the Holy communion,—of which many I hope, will be worthy partakers,—next Sabbath, the 25th of this month.

Pray for us, brethren,
Pray for us, and particularly
pray for your devoted brother
in J. C.
C. CHINIQUY.

Missionary Meeting.

On Friday evening the 23d ult., we had the pleasure of being present at a Missionary Meeting held in Poplar Grove Church, preparatory to the departure of the Rev. S. F. Johnson for the South Seas. Mr. Johnson as our readers know is the fourth Missionary sent out from Nova Scotia by one branch of the Presbyterian Church, within the last twelve years. In point of fact we ought to say—the *eighth* Missionary: for each of the brethren has gone, and Mr. Johnson is going accompanied by a helpmeet, whose labours go very far to promote the success of the Missions.

Mr. Johnson is a young man, a native of Stewiacke. His heart for years past, has been in the Foreign Mission work, and while pursuing his course through College, his favourite theme of conversation was ever the Heathen and their condition. We are happy that the Presbyterian Church of Nova Scotia has found itself in a condition to assume the precuniary responsibility of sending out another missionary: its annual outlay now being little if at all short of £800. But if the spirit which we felt pervading the Poplar Grove congregation on Friday night, pervade the whole church, no fears need be entertained regarding the future.

The meeting was opened by praise and prayer by Rev. G. Boyd. Mr. McGregor then gave a brief outline of the Missionary operations of the Church. He then called on the Rev. Mr. Brewster, who addressed the meeting on missionary subjects. Mr. Johnson the Missionary, then delivered an appropriate address, which was listened to with deep attention. Rev. Mr. McNutt, a venerable Wesleyan minister, also addressed the meeting briefly. The proceedings were closed by prayer by Rev. Mr. Humphrey. The audience was large, notwithstanding the extremely disagreeable state of the weather. A collection was made in aid of the Mission.—*Presbyterian Witness.*

[For the Protestant.]

Mr Editor;

Believing that you are ready to publish any information respecting the progress of Protestantism, and especially Presbyterianism, I write to request you to give publicity to some signs of progress which have recently appeared in our congregation. After the death of the Rev Robert Douglass we were for about seven years destitute of a regular pastor, and though we were some times visited by traveling missionaries, yet, in consequence of many of our people emigrating to the United States, and the want of interest that was felt by many in the visits of some of the missionaries, our congregation became considerably weakened and discouraged. But about six years ago, the Rev Henry Crawford visited this place as a probationer, and the people soon became very anxious to obtain him as their regular pastor, and in connexion with the two Churches of St. Peter's, gave him a unanimous call. For about three years we enjoyed one-third of his labors, and were able with some exertion, to make up £50 a-year, as the one-third of his salary. During this time, our congregation increased considerably, and we were greatly encouraged. The Presbytery, some time after this, visited Bay Fortune, and recommended us strongly to make efforts to get a minister to ourselves, and allow Mr Crawford to be settled between the two churches of St. Peter's. Mr Crawford resigned the charge of Bay Fortune, to allow us an opportunity to make up a salary for another with the assistance which we might obtain from the Presbytery, it was supposed we could support a minister between Bay Fortune and East Point. We were then visited by different ministers and probationers, to whom we might have presented calls; but though two or three efforts were made, we found that we could not make up a sufficient salary, or unite in a call with sufficient unanimity. And last fall, after we had presented a call to the Rev. James Watson, which the Presbytery refused to sustain, because it was not unanimous, and because the salary was not adequate, we sent a petition to the Presbytery, to be annexed again to East St. Peters, and to obtain the one-half of the Rev H. Crawford's services. Though we had formerly been able to make up only one-third of his salary, yet we were so anxious to secure his services again, that we resolved to make an effort to pay £75 a-year, and get the one-half of his time. And after a few months' delay, we had the satisfaction to hear that our petition was granted, and that we were now to enjoy the services of the man upon whom the affections of our people had been all along set. For a few months past we have had the labors of Mr Crawford as a missionary, and though it was evident that he was preaching with great earnestness, yet, excepting an unusually regular attendance at public worship, no uncommon interest seemed to be taken in religion till the month of September, when the sacrament of the Lord's Supper had been appointed, and Mr Allan was expected to come and Moderate in a call. He arrived on Friday, before the sacrament, which was kept as a day of humiliation, and preached a very interesting sermon from Gal. 1, 4th verse. After which Mr Crawford invited all who might wish to unite with the church for the first time, to meet with him before the public meeting next day. Mr Allan also moderated in a call which came out unanimously in favor of Rev Henry Crawford. On Saturday Mr Allan again preached from the words "Give glory to God, lest he cause darkness, and your feet stumble upon the dark mountains." The people seemed to be very much delighted and interested, and the happiest impression seems to have been made. After which Rev Mr Crawford invited all those who had been examined by himself and session, and to whom they had given encouragement to come forward and make a public profession, when the congregation were exceedingly pleased to see no fewer than seventeen persons, most of whom were heads of families, stand up to be received into the communion of the Church. And while Mr Crawford was giving the Candidates for church membership an affectionate address and the right hand of fellowship, it was evident, by the animated expression of countenance and the starting tear that many others were anxious to be prepared to follow their example. This accession of members to the communion might not be considered large in some congregations, but when it is taken into consideration that they amount to about one-third of our former number of communicants, it will be seen that, for our small congregation, it is a very large accession, and may well lead us to thank God and take courage. Our communion season on Sabbath was an exceedingly happy one. Though the day proved somewhat wet, the Church was quite full at an early hour, and an unusual solemnity and interest prevailed through the whole audience while Mr Crawford conducted the morning services and preached a most impressive and affecting sermon from the words of Jesus, "Him that cometh unto me I will in no wise cast out." Every heart seemed drawn away from earthly reflection to what was, spiritual as he discussed 1st the nature of coming to Christ, and, 2dly, dwelt upon the gracious assurance that none that come to Christ aright shall be cast out. The remaining services of the Sabbath were all of a very solemn and edifying nature. On Monday Mr Allan preached again a very instructive sermon from the text "Why do the wicked contemn God." On Tuesday the Presbytery met for the purpose of inducting the Rev Henry Crawford into the pastoral charge of this section of the Congregation. The people showed the liveliest interest in the proceedings, for they had not attended in greater numbers at any previous week day service. The Rev Isaac Murray preached a sermon from the text "Lo I am with you alway even unto the end of the world," Matt. xxviii. 20. The sermon, which showed great originality and depth of thought, was listened to with the most profound attention. Mr Murray dwelt particularly on the first head of his discourse, showing that the apostolic ministry is not what it is held up to be by Romanists and Puseyites; 2nd what is the test of an apostolic minister. Mr Allan then gave a most warm hearted and affectionate address to the minister, and a most solemn and faithful address to the congregation on their relative duties to each other. After which the congregation gave the newly inducted pastor a most cordial welcome by coming forward individually and affectionately shaking hands with him. We have thus again obtained the man of our choice—the man around whom our affections seem especially to cluster; and while we feel exceedingly thankful that in the Providence of God Mr Crawford is once more our pastor, I earnestly hope that we may do all we can to encourage him in his work and pray for success to attend his labors, and if the present indication of prosperity continue, we can have no doubt but this section of the congregation will soon become much stronger than it has ever been. And God even our own God will bless us, and make our pastor and congregation a blessing to the whole of this section of the Island.

Yours truly,
WM. CRAIG MCKIE.

Bay Fortune, Sept 28th, 1859.

THE Lord Bishop of Nova Scotia officiated for the congregation of Christ Church in Pittsfield, Mass., (the newly organized parish there), on Sunday, September 11th. In the morning he preached, and in the afternoon read the lessons, the Rev Dr. Cooke of St. Bartholomew's church, New York (who has been supplying the pulpit for some weeks), preached the sermon. The attendance was very large.—*Col. Christian Witness.*

Religious Items.

Upwards of sixty persons attended the Daily Public Prayer meeting to-day. This is encouraging for a commencement. Let us hope and pray that the meeting may be productive of much good.

Mr Cundall acknowledges the receipt of £8 14s. from the Rev. Mr Fraser, Cascumpec, being a collection taken in his church, together with donations given by persons in Tignish and Cascumpec, in aid of the Rev C. Chiniquy's congregations.

Mr Cundall also acknowledges the receipt of 14s 9d, from St. James' Church Sabbath School, for the Chiniquy Fund.

The Presbytery of P. E. Island is appointed to meet at Cavendish, on Tuesday the 8th of November.

We have been requested to state for the information of those who may have goods to forward for the N. H. Mission, that Rev. S. F. Johnston, who is this week on another visit to the Island, will not leave Halifax for the scene of his labours before the 8th of November.

Mrs H. B. Douglas ackowledges the receipt of a box of goods for the Ancitium Mission, value £26 10s from Ladies of Richmond Bay congregation, transmitted in care of Rev J. Waddell.

Mrs H. B. Douglas also acknowledges the receipt of a box of goods for the New Hebrides Mission, from the ladies of Cove Head, valued at £24, including £3 6s from St. Peter's Road Station.

Thursday the 3d of November has been appointed to be observed throughout Canada as a day of Thanksgiving to Almighty God for the Abundant Harvest.

The Halifax *Witness* says that the Rev. John Hunter has returned to Halifax, from Europe, greatly improved in health.

A very fine Gothic church erected at an expense of $30,000, was dedicated by the Baptist Church in Jamaica Plain, Mass., to the worship of almighty God, on Thursday, August 25th.

AYER'S PILLS.

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

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

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

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

HORACE GREELY, Senior Editor of the New York Tribune.
WM. H. SEWARD, Senator of the United States.
WM. L. MARCY, Secretary of State of the United States.
WM. B. ASTOR, New York city, the richest man in America.
G. W. WESTON & Co., Proprietors of Saratoga Springs.
POWERS & WEIGHTMAN, the largest Manuf. Chemists in America.
E. L. LEARNWORTH, Secretary of New York.
Bank of England, London, 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.

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

Charlottetown Markets, Oct. 5, 1859.

Beef, (small) lb.	3d a 5d	Fowls,	6d a 1s 6d
Do. by quarter,	2d a 4d	Turkeys each,	4s a 6s 6d
Pork,	3½d a 4½d	Eggs dozen	6d a 8d
Do. (small),	6d a 8d	Oats, bush.	1s 9d a 2s
Ham,	7d a 9d	Barley,	3s 5d a 3s 9d
Mutton,	3d a 5d	Potatoes (new) per bus.	1s
Lamb, per lb.,	2½d a 5d	Turnips per bush	1s 6d a 1s 6d
Butter (fresh),	12d a 15d	Carrots, per bunch.	2d
Do. by Tub,	11s. a 1s.	Homespun yd.,	3s 6d a 5s
Tallow,	1s a 12d	Hay, ton,	60s a 80s
Lard,		Straw, Cwt.,	
Flour,	21d a 2½d	Hides per lb.	4½d a 5d
Pearl Barley,	2d a 2½d	Calf Skins,	7d a 9d
Oatmeal,	1¾d a 2d	Partridges each	8d a 10d

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

MEMOIR
OF THE
REV. JAMES MACGREGOR, D.D.

With notices of the Colonization of the Lower Provinces of British North America, and of the social and religious condition of the early settlers.

BY HIS GRANDSON,
THE REV GEORGE PATTERSON,
Green Hill, Pictou, N. S.

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 sermons, &c. Price 4s. 6d. P. E. I. Currency; to subscribers, 3s. 6d.

A SCHOOLMASTER WANTED OF THE First or lowest Class, for the Greenwich School-house, New London, Lot 21, Queen's County. For further information, apply to—
JAMES IRELAND,
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New London, 24th Sept., 1859.

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270, St. Paul Street.
Montreal Sept. 13 1859.

NOTICE.

THE SUBSCRIBER HAVING REPEATedly furnished accounts without in most instances any satisfactory results hereby notifies those persons, who are indebted to him and who have not made satisfactory arrangements, that unless such be made or their accounts settled coercive measures will be resorted to without distinction of persons.

GEO. T. HASZARD.
Charlottetown, July 4, 1859.

Ayer's Cherry Pectoral.

For Sale at Haszard's Bookstore, Queen's Square.

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THE object of this COURSE is to furnish the friends of an improved system of Education with the Books required for carrying out their views in the actual business of the nursery and school-room. It is constructed upon a theory which acknowledges that the human being possesses a physical, a moral, and an intellectual nature, each of which calls, throughout the period of infancy and youth, for its appropriate exercise, training and instruction. In the execution of their task, the Editors have endeavored to give a uniform tone and character to the works composing the series—the first time, they believe, anything of the kind has been attempted.

The volumes are uniform in size (foolscap 8vo), and are strongly bound in cloth lettered, at exceedingly moderate prices.

Of this series of Educational Treatises, upwards of eighty volumes are now published; and it is the anxious desire of the Editors that it should be completed as speedily as may be consistent with the deliberation required for so important an undertaking.

INFANT TREATMENT under two years of age.—A complete code of instruction, at once philosophical and practical, for the treatment of infants under Two years of age, 2s

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GEORGE T. HASZARD,
Agent for P. E. Island.

Secular Department.

EUROPEAN NEWS.

Accident to the Great Eastern.

The feed pipe of the *Great Eastern* was in the forward funnel, and had been introduced to economise heat, as also to keep the heat of the funnels from the cabins. The explosion blew the funnel into the air, tore to pieces the grand saloon and the lower deck cabins through which the funnel passed, and doing other internal damage. Great consternation prevailed on board, but the men in the engineering department were promptly attended to. Three firemen were found in a dying state and soon expired, eight others were more or less injured, two of whom have died. One fireman was lost overboard. The injured men were progressing favorably. The numerous guests on board had only just left the dining table in the grand saloon through which the funnel passed! The explosion is the most terrific which any vessel ever survived. The G. E. not only resisted it, but her frame received no injury whatever, and the engines were never once stopped until she reached Portland. These casings have long been objected to, but the directors of the great ship persisted in adopting the plan. Prior to the accident the performance of the ship was most satisfactory, almost without motion, while large vessels near her were pitching and tossing in a stormy sea.—£5,000 will repair the damage, the injury being far less than at first supposed. Scott Russell had agreed to get the ship ready for sea in three weeks, and it was rumored that she would sail direct from Portland. The accident causdd a slight decline in the shares, but did not shake the general confidence in the ship.

The Renewed War in China.

The China mail furnishes complete accounts of the Peiho affair. The British were totally defeated, with the loss of five gunboats and a third of the force engaged. The mouth of the river was effectually barred by iron stakes and booms, and this bar was raked by the fire of new forts on the other side of the river, mounting 100 guns. Admiral Hope's appearance, in the first instance, was unmistakeably pacific. The ship's boat carried in his first message, the *Fury* and two gunboats being left outside the bar, while the rest of the squadron was 30 miles off. The ambassadors finding no proper officers to receive them decided to remove the bar and pass up the river. Six or seven hours were spent in vainly endeavoring to effect this, during which not a gun was fired from the fort, though the gunboats were at a distance of only 500 to 700 yards, and some of them aground. At 1 30 p. m. a signal for action was made, and the *Opposum* and *Plover* pushed in close up to the first barrier. Suddenly, about 2 p. m., the guns in the forts opened fire, and the action became general. The fire of the Chinese, both in weight and precision, was such as was never before experienced at their hands. In about two hours the fire began to slacken and soon afterwards became almost silenced, although every shot of theirs told, while the British guns did comparatively little damage to the mud walls. At about 5 p. m. the signal was made for the troops to land, and there were then no doubts of a speedy victory. Just as the first boat touched the shore, the forts opened a perfect hurricane of shell, gingal-balls, and rockets, which mowed down the men as they landed. The ships threw in as heavy a covering fire as they possibly could. The enemy's fire continued so heavy, and the mud on landing being up to knees, and sometimes to waist, out of 1000 men who landed barely 100 reached the first of three wide and deep ditches, who, after some 500 yards of wading-through mud, presented themselves. Of the gallant few, who got through the mud difficulties, scarcely 20 had been able to keep their rifles or ammunition dry. Nevertheless they boldly faced the ditches, and some 50 of them, including a crowd of officers, succeeded in getting as far as the third ditch. They certainly would have made a good attempt to scale the walls, but the ladders had either been broken by shot, or had stuck in the mud. With one, which remained, however, ten devoted men sprang forward, three of whom were immediately shot dead, and five wounded severely. A vertical fire of arrows as well as a constant fusilade, was kept up on the select band, who now crouched in the ditch awaiting, but in vain, for reinforcements. Orders were at last given to retire. In effecting a retreat, probably, more lives were lost than in advancing, as the Chinese, by means of blue-lights, discovered the position of the men, and shot them down like birds. Many boats had also been smashed by shots, and there were not enough to take off the survivors. Several boats, full of the wounded, were struck by balls and swamped. The belief was universal throughout the Squadron that Europeans manned the batteries, as well as Chinese. Men in grey coats and closely cropped hair, with Russian features, were distinctly visible. The whole of the fortifications were evidently of European designing. The total killed and wounded of British is 464; French 4 killed and 10 wounded. Total of marine brigade, only officers, 1 killed, 15 wounded; noncommissioned officers and men—27 killed, 127 wounded. Admiral Hope was severely wounded, as also were several prominent officers. Some wounds are said to have been inflicted by Minie balls. The Americans towed up several of their boats into the action, and after the action took out to their respective ships a number of men.

"The American Ambassador, without force of arms, is said to have been admitted to Pekin. Of course he had a peculiar claim to this exceptional privilege, on account of assistance given to the Chinese mandarins to deprive us of the just fruits of the late successful war. Whether this, or some new claim of the same character, rendered him more admissable than those who had opened the way to him, does not yet appear. If the Americans can open China to all nations by peaceful methods, let them do it; but, thus far, they seem better able to help themselves than to do anything for the world at large."

Three Days Later.

The steamship *Circassian* has arrived at St. John, N. F., with Liverpool dates to the 17th inst. Mr Brunel, the celebrated Engineer, is dead. The time fixed for the sailing of the steamship Great Eastern from England for Portland, is the 28th of October ensuing.

Indian Intelligence.

Calcutta dates to 8th and Bombay of 21st August reached London on the 14th inst. Lord Clyde in general orders had warned European troops of the disadvantage of taking their discharges, but only a few had withdrawn their names, and the number of discharges in Bengal would reach 6000. Two regiments of Madras cavalry had shown signs of disaffection at Hydrabad. Some excitement existed among the Mahomedans of the Punjaub. The Sikhs on the Nepaul frontiers had two engagements with the rebels, who, in the mountains of Nepaul, number 8000 men. European intelligence had reached Calcutta through the Red sea Telegraph for the first time. The cyclone at Calcutta proves less destructive than reported before, only six ships were damaged, instead of fortysix being lost. Trade was rather better in India—A very late despatch says the English forces engaged in the Peiho affair comprised the steam frigate *Chesepeake*, 51, (flag), six large steamers and ten gun boats, and the French had one frigate and steamer in action. The London Times says that nearly a year must elapse before any decided movement can be attempted in China, owing to the insufficiency of force. It is supposed, however, that the China trade will not be interrupted.

Continental Intelligence.

The Emperor and Empress of France have gone to Biarritz. The King of the Belgians had also gone thither. The object of his visit is said to have reference to the difficulty between France and Austria. A naval man has been sent from Paris to Perim, to report particulars of that place. French papers state that the secret mission to India gives a very glowing picture of the state of India. A newspaper article in a Paris Journal has produced a very unfavorable effect in that city, and future complications, again manacing the state of Europe, were anticipated.

United States and Colonial.

United States.

AN EASTERLY STORM—SHIPWRECKS, &c.—On Saturday forenoon the wind was variable and squally between North and East, accompanied with rain; and during the afternoon and evening increased to a gale, which blew with great fury several hours, making the awnings and canvas signs fly steeple high, the trees to scatter their leaves, and the ships in exposed positions to keel over. Between eight and twelve o'clock on Saturday night, many of the squalls were very severe, and made the rain rattle like hail against the windows. On Sunday morning the storm had ceased, though the sky was still obscured by dark, heavy clouds; but in the afternoon, though the wind continued from North-east, the weather became clear and pleasant and the air quite mild. Fortunately the storm gave ample warning of its approach, so that vessels in with the land had a good chance to haul off. During Saturday afternoon, five large ships with valuable cargoes, three barks and several schooners, arrived at this port in safety. We have heard of the loss of only two small vessels. The fishing schooner Angler of Beverly, from Sable Bank, with 5000 fish, while trying to make a harbor, struck on Marblehead Neck, on Sunday morning, and soon became a total wreck. All hands were saved.

British brigt. Ann Lovett, from Turk's Island, with salt, went ashore on Light House Spit, early Sunday morning, and remained hard and fast at sunset. The steamer Rescue had gone to her assistance.

In our own harbor, the ship Ocean Queen, lying at Union wharf, parted her fasts and drifted into the stream, with the ship-keeper, Mr. Howe, and a boy on board. They let go an anchor, which brought her up off South Boston Flats, without damage.—*Boston Traveller, Sept.* 19.

San Francisco dates to the 5th inst. have been received by the steamer Habana, at New Orleans.

500 American troops were on the island of San Juan. Earth works had been thrown up, and the harbor of Victoria was commanded by the field pieces. The Island is in a complete state of defence. Gen. Harney says he will call for volunteers from the Territories if he is attacked. Harney had written a letter to Governor Douglas, to the effect that he had occupied the Island to protect the Americans from the insults of the British authorities of Vancouver's Island, and the Hudson Bay company's officers.

The British Admiral refuses to obey the orders of Governor Douglas to bring on a collision, and also refuses to bring the British North Pacific fleet near the Island. He says he will wait for orders from the Home Government, and disclaims all hostile intentions.

The American and English officers were on friendly terms.

THE ACCIDENT TO THE PERSIA.—The steamship Persia which sailed from Liverpool for New York on the 3rd ult. broke the crank pin of the port engine on the 5th, when she laid to under canvas until the 7th, and, having repaired the damage she proceeded. She had 232 passengers. A gentleman who came passenger in the Persia described the storm in which she was disabled as most terrific. Her crank pin was broken on Monday evening, about 10 o'clock. She lay to until next afternoon, in hopes the storm would abate so that she could repair, but finding no improvement in the weather, it was decided to put back for Cork. After proceeding in that direction about 100 miles, the weather moderated, the breakage was repaired, and the steamer was put about again. When she again reached the same latitude in which the disaster occurred, she encountered another storm more terrific than the first, but ploughed her way through it uninjured, excepting the crushing of one of her wheel houses. The Persia has the heaviest freight she has ever brought.

A balloon lately constructed for an aeriel voyage to Europe, to start from New York, is 240 feet in height by 132 feet broad. The boat attached is a life-boat 45 feet long, 8 feet wide, 4 feet deep, and contains a caloric engine for the purpose of working a screw propeller. The car or basket is 30 feet in circumference. The balloon will contain 750,000 cubic feet of gas, and the whole will weigh about three tons, with a lifting power of 22½ tons. Six thousand yards of silk have been used, and seventeen sewing machines have been employed on the work. $24,000 have been expended on the enterprise. It is expected to make the voyage to Europe in two days, starting early in October, and taking some five or six passengers.

Nova Scotia.

Harvesting is now about finished in this part of the Province, and we regret to have to say that the returns have not been so favorable as at one part of the season was expected. The crop of Oats has been perhaps more than an average, but the Hay was a light yield, while Wheat, owing probably to the very unfavorable weather that has prevailed since it came into ear has not filled, and may be set down at not much more than half a crop. The blight has appeared in the Potatoes, but we believe, not to any serious extent.—*Pictou Chronicle.*

A NEW MINE IN THE COUNTY OF PICTOU.—Mr Morton, a practical miner, informs us that the COLUMBIA MINES, lately discovered near McLellan's Brook, are exceedingly valuable. One vein is nine feet thick. It consists of Asphalt so pure as to yield 70 gallons of oil per ton. "Already three *boards*, or working places, have been branched off, in which 12 miners are employed. In one of these the thickness of the seam of Asphalt is 4½ feet; in another 5 feet; and in the third 7 feet. Ten tons per day are now raised; but arrangments will soon be made by which more than double that quantity may be raised. The Asphalt is shipped to the United States, there to be made into Albertine Oil." It is to be regretted that a manufactory for making this Oil could not be erected at Pictou. It would by and by prove a source of great profit to the whole district. The Railway would open up a permanent market for the Oil—and the Oil would do something toward supporting the Railway.—*Halifax Witness.*

New Brunswick.

SHIP BURNT AT SEA.—Captain Kennedy of the Schooner Gold Hunter, informs us that when about 50 miles east of the Bird Rocks, fell in with and boarded a ship laden with deals, waterlogged and on fire, full female figurehead, iron kneed, apparently British built, about 700 tons, masts gone by the board, after part of the ship burned to the waters edge and no name to be seen. From the description of lumber floating around her he would imagine she was from Quebec.—*Miramichi Gleaner.*

The Protestant.

SATURDAY, OCTOBER 8, 1859.

Cattle Show.

The Royal Agricultural Society's Cattle Show came off on Wednesday last. Though the day was exceedingly favorable, the show on the whole was not equal to what we have seen on former occasions. There was barely a sufficient number of Blood colts on the ground to ensure competition. The Blood Fillies were in greater number, amounting to about eleven. The Entire Colts for agricultural purposes, some of which were fine animals, numbered the most. For Fillies of that class, there was no competition, only two having been entered.

Exceedingly few horned cattle were on the ground; Heifers being the only class of which their was a sufficient number for competition.

The exhibition of Sheep was creditable, both in regard to number and description.

From remarks which we have heard on this, and on former occasions we are led to believe that the paucity of animals exhibited at the Society's shows of late, has been owing to an unwillingness on the part of farmers in the country to bring in cattle from a distance to compete with stock raised in or near Charlottetown. This unwillingness results, first from the consideration that though they obtained a prize, they would scarcely be more than paid for their trouble. Secondly, from the fact that cattle brought a considerable distance to the show, either the day or the day before it is held, never look so well as those which have travelled only a mile or two. And, thirdly, from the almost absolute certainty that they will not be able to compete successfully with the gentlemen who have farms near the City, and can afford to have particular attention paid to the feeding of their stock. It would be impossible to obviate all these difficulties, under which farmers labor who reside in remote parts of the country; but we think that means might be devised to induce them to compete much more generally than at present. Could not two classes of prizes be offered, one for those residing near the City, and another for those beyond a certain distance in the country? But perhaps the best method would be to hold the show in different parts of the country in rotation, having it, say in Charlottetown one year, Belfast the next, New Glasgow the next, and so on for several other places, when it might again be held at Charlottetown.

The Secretary of the Society furnishes us with the following List of Prizes awarded at the Show on Wednesday last.

		£	s.	d.
Entire Blood Colts, foaled in 1857.				
1st prize	—Daniel Noonan, Bedeque	£2	0	0
2d do	—Edward Webster, St. Peter's,	1	0	0
3d do	—Thomas Rodd, Brackley Point Road,	0	10	0
Blood Fillies, foaled in 1857.				
1st prize	—John M'Kaig, Tryon Road,	1	10	0
2d do	—John Drake, Elliot Rive.,	1	0	0
3d do	—Lieutenant Governor,	0	10	0
Entire Colts for Agricultural purposes.				
1st prize	—Robert Glover, Summerside,	2	0	0
2d do	—Jabez Hudson,	1	0	0
3d do	—Neil M'Dougall,	0	10	0

Fillies for Agricultural purposes.—No competition.

Judges for Horses—William Bagnall, Alexander Laird, jnr., Samuel Lane.

CATTLE.

Bulls, since 1857—No competition.

Cows of any age giving milk.—No competition.

		£	s.	d.
Heifers—since 1857.				
1st prize	—James Wood, Lot 48,	£1	0	0
2d do	—Hon. John Longworth,	0	10	0

Judges for Cattle—Wm. H. Hyde, John W. Johnson, George Tweedy, Esquires.

SHEEP.

		£	s.	d.
Pen Ewe Tegs—Leicester breed.				
1st prize	—Charles Hassard, Esq.,	2	0	0
2d do	—Henry Longworth, Esq.,	1	0	0
3d do	—Henry Longworth, Esq.,	0	10	0
Pen Ewes of any age.				
1st prize	—Hon. John Longworth,	1	10	0
2d do	—Benjamin Wright, Esq.,	1	0	0
3d do	—Henry Longworth, Esq.,	0	10	0
Pen Rams under 3 years.				
1st do	—John S. M'Leod, Esq.,	1	0	0
2d do	—James Wilson, Esq.,	0	15	0
3d do	—George Wright, Esq.,	0	10	0
Ram Lambs.				
1st do	—Henry Longworth, Esq.,	1	0	0
2d do	—Henry Longworth, Esq.,	0	15	0
3d do	—James Wilson, Esq.,	0	10	0

Judges for Sheep—Messrs. Robert Mutch, Dammerill, Ashland.

We copy the following, in reference to P. E. Island, with much pleasure, from "The Journal of Education and Agriculture for Nova Scotia," edited by Rev. Dr Forrester, superintendent of Education for that Province:—

The Board of Education in this beautiful Island is evidently bestirring itself. We observe in the Newspapers of the Colony an advertisement for a Head Master to the Normal School, who must be qualified to conduct that Institution according to the Training System as founded by David Stowe, Esq., Glasgow. This is noble. The inhabitants of the Island have already attempted to carry out this system, but a series of untoward circumstances prevented them from accomplishing their design. And yet they are not to be baffled or driven back from their original position. They seem determined to persevere notwithstanding all past difficulties and disappointments. Let them hold on, and there is not the shadow of a doubt as to their ultimate success.—They are already in advance of the whole of British North America in their support of Education, the purely free system having now been in operation for a number of years.—All that they now require is the elevation of the quality of their Education, and this can only be effected through the medium of a thoroughly equipped Normal School. Nothing should be begrudged here. It were the very height of folly, after all that has been done, to display anything like a parsimonious spirit here. The Normal School of any country is, and ought to be, the exponent of its Educational state.—We hope to see this ere long in the Island.

[For the Protestant.]

No. 3.

Mr Editor;

As an apology for employing quacks, some may urge that they are sometimes successful, and that if they do no good they do no harm. I admit they may be occasionally successful, as a gamester may throw a die half a dozen of times and turn up any particular side twice out of that number. The successful cases—or those for which they obtain credit—are blazed abroad, but the unsuccessful, in which the patients receive injury, are kept in the back ground. But reasoning upon the probability of chances, who, I ask, is the more likely to be successful, the man who has a scientific knowledge of medicines and of the human constitution, or the man who has obtained only a smattering knowledge upon these subjects from books, or here and there and everywhere, or nowhere? A man of any discernment may see that the educated man has a decided advantage over the one who is uneducated; and, that the chances in favor of the one and against the other are as ten to one. But what is the use of reasoning with people who believe "Jack is as good as his master."

Here allow me to remark that an egregious error into which many imperceptibly glide, is, being too late in calling in medical aid, as if a physician were omnipotent to save at any hour. Frequently ere medical aid is sought a disease is allowed to assume proportions, which when a doctor arrives, baffles his skill and bids defiance to his art. But such negligence is highly reprehensible, if not criminal. That it is a duty to apply for medical aid in time of danger, my Bible convinces me. In Luke viii. and 43. mention is made of a widow who had spent *all her living upon physicians* in order to be healed of a disease of 12 years standing, and for so doing the great Physician reproved her not.

And by the way, it appears that the physicians in those days were even more avaricious than some in our own times, for they left the poor widow penniless. Alas! for their tender mercies, when ill means should be employed to regain health, and to secure a prolonged existence. But in these latter days some act as if they placed more confidence in miracles than in means.

I assign as my grand reason why quacks should not be employed, the fact that it is a violation of the sixth commandment in the Decalogue. Under this commandment, as it stands in the Assembly's Shorter Catechism, is the following question, "What is required in the sixth commandment?" "Ans. The sixth commandment requireth all lawful endeavours to preserve our own life and the life of others." As this Catechism is acknowledged by Presbyterians I hope the remarks I make upon this head may have peculiar weight with them. Surely they believe their own Standards. If so, why not act accordingly? In reference to this case I fear some of them do like Paddy when he came to the fifth petition in the Lord's prayer; viz. jump over it.

Acting according to the dictate of the sixth commandment, I maintain it is impossible to fulfil its conditions and give, at the same time, employment to empirics. How can they, either according to the letter or spirit of the requirement, fulfil its claims, and also patronize *unlawful* individuals, ostensibly to restore them to health when in the providence of God they are prostrated by sickness, but virtually, in many cases, to abridge the period of their existence; i. e., admitting the probability of chances not to be in their favor: and they who act not upon the greater number of probabilities, thus far forfeit their claim to rationality!

Quacks are unlawful practitioners, both in a moral and in a legal point of view. In a moral, because they dissemble and feign to be what they are not—physicians; and profess to be able to cure diseases which only yield to the superior skill of qualified practitioners. In a legal, because they practice *without* diplomas, and are, therefore, in the medical profession what counterfeit coin is in the currency of a country. With these facts before them, let those who persist in employing them do so at their peril. Empirics, unskilled themselves, presume largely upon the ignorance and credulity of simple people. Their patronizers wrong themselves, and they in turn are wronged. They do injustice to the medical profession, encourage fraud and make large contributions to the sum total of human suffering.

If quacks and third rate non-diploma men are so passionately fond of their office that they are resolved to lose it with their lives, I would advise them to emigrate to South Africa and swell the ranks of the negro rain-doctors, for they cannot reasonably expect to receive employment much longer in the realms of civilization. Why tolerate *disease makers*. Deities of this description are recognized among some heathen tribes; but, puffing quacks and they who uphold unblushing quackery, are much more worthy of the unenviable distinction. Under the very circumstances of the case, quacks and third-rate doctors must be our *bona fide* disease makers.

Can the medical staff do nothing to shield their profession from the incursions of invaders? Can they not bring to a conclusion the medical career of third-rate doctors who are practising *without diplomas*, and of quacks who wage war against society and everything legitimate? I answer, assuredly they can; and, if the staff remain inactive and connive at the fraud, they are justly chargeable with its results. Theirs is the duty to see to their own interests, and to protect a suffering and outraged humanity. I trust we are not yet become like the heathen mentioned by the Apostle, "who are a law unto themselves." If not, why are men, acting in the capacity of physicians allowed with impunity to do things, which, if performed in more advanced countries, would make them amenable to justice? The answer is obvious. Humanity bleeds at every pore. Then, O then, in the name of justice and humanity, let the medical profession be barred against mercenary adventurers, and held sacred by those to whom is entrusted the duty of alleviating human suffering, of preserving life, or, at least, of smoothening the rugged pathway which leadeth down to the chambers of the dead.

MONITOR.

Sept. 24th 1859.

Summary.

Owing to the gale on Thursday and Friday last, the Steamer *Westmorland* did not leave this port for Pictou on Thursday as usual, nor until this morning, consequently the English Mail due here yesterday, has not been received. The Telegraph was out of order until this morning.

The Halifax Civic Elections took place on Saturday the 1st inst. The Mayor elect is Samuel R. Caldwell, Esq.

The New York *Tribune* states that the British Government has despatched the Duke of Cambridge to arrange matters with General Scott at San Juan.

It is stated in the Canadian papers that a rumour prevails that Sir Edmund Head is about to be raised to the Peerage, for his services to the British Crown in these Colonies, and especially in Canada.

Capt. Halpin, of the steamer *Argo*, wrecked at Newfoundland, has had his certificate suspended for nine months by the Board of Trade.

The Fredericton *Reporter* says that Blaney, the man who under the influence of delirium tremens murdered his wife last winter at the Grand Falls, has been sentenced to death by Judge Parker during the present court in Victoria.

The Nova Scotian states that quite a large number of persons left St John, N. B. on the 19th inst, that they might be in time to see the Great Eastern at Portland. Unless well stored with money and patience, they will be pretty well exhausted of both, if they await the arrival of the mammoth steamer. No doubt many persons will have experienced similar disappointment with the good folks of St John.

The extraordinary feat of walking on the water was lately accomplished near Toronto by a Mr. Hickok, in the presence of several hundred spectators. The Toronto *Globe*, referring to this novel exhibition, says: "The apparatus used by Mr. Hickok is the first he has made, so that, as in all new things, there is room for improvement. The fact is established that a man may with this invention, walk upon the water, and there is nothing to indicate that the feat is attended with any peculiar difficulty. It appears quite as easy as walking on snow shoes, the motion of which it somewhat resembles.—Anybody can do it. The shoes are tin, we understand, about four feet long, and can be easily packed into small space."

Mr. Andrew Ritchie, a highly respectable citizen, expired at Fredericton last week, from inflammatory sore throat.

The crew of the Great Eastern consists of 60 ablebodied seamen, 90 seamen riggers, 200 engineers and fire-men, steward's staff 100; making, with officers about 500.

It is stated that Gen. Frank Pierce will be a candidate for the Presidency of the U. States.

TO CORRESPONDENTS.—"The Drunkard's Friend," will receive attention next week. A communication will appear in our next, in answer to "Observer," in the last *Examiner*. We have received a letter addressed to the clerk of P. E. Island Presbytery, from the Rev. John M'Leod, late of Richmond Bay, in which he reiterates the statement made by him to the Presbytery at the date of the dissolution of his pastoral relation with that congregation, with explanations founded on the Treasurer's accounts. The letter has been handed to the Presbytery Clerk, who engages to submit it to the congregation and Presbytery, which will, we think serve all the purposes intended to be answered by its publication.

TO SUBSCRIBERS.—We direct the attention of Subscribers to the alteration which we have made in the statement of our terms on the first page. For the convenience of friends in distant parts of the country, we may also state that we will, this quarter, give a receipt for nine months to those who will forward a ten shilling note to our address.

POSTSCRIPT!

"PROTESTANT" OFFICE,
Saturday, Oct. 8—6 p.m.

The following important telegram has just been received, and we hasten to lay it before our readers:—

Steamer *Canada* arrived at Halifax on Thursday, at 11 a.m.

Screw steamer *Fox*, Capt. M'Clintock, had arrived in England from Port William. On the N.W. coast of King William's Island, a record was found, dated April 25th, 1848, signed by Captains of *Erebus* and *Terror*, stating abandonment, three days previously, in the ice, of vessels. Survivors, 105, were proceeding to Great Fish River. Sir John Franklin had died 11th June, 1847. Many deeply interesting personal relics were obtained, and several skeletons of Franklin's men found; large quantities of clothing, &c., were discovered.

Thirty of the crew of the Great Eastern imprisoned for mutiny at Weymouth. Ship advertised to sail on the 20th October, for Portland, U. S.

Upwards of 1000 Marines, strong detachments of Rifle brigade and Light Infantry regiments were about to leave for China overland. First of squadron for service in China had already sailed. Government intended despatching 50 gun boats, besides frigates and other vessels.

The Pope remained in a very alarming state, and Cardinal Antonelli declared him unfit for business.

Schamyl has been betrayed and taken prisoner for a bribe of 6,000,000 roubles. The Circassians continue war against Russia.

Arrived Sept. 22—Artaxerxes, Withers, Gravesend.
Sailed, 23—William Douse, Ferguson, from Thames.

Holloway's Ointment and Pills.—A most erroneous idea prevails in this country in relation to hemorrhoids, or piles. They are suffered to drain the system of its life-blood, because, forsooth, it is deemed dangerous to meddle with them. Now we undertake to say that every form of the disease can be expeditiously cured (not merely *suppressed*), by the simultaneous use of Holloway's Pills and Ointment. The former expel the acrid irritating matter which produces the hemorrhage while the Ointment, acting as a balsamic styptic, closes the mouth of the relaxed blood-vessels near the terminus of the intestinal canal, and thus a safe, complete, and permanent cure is achieved.

SARZA.—We have long supposed this celebrated drug, had come to be an exploded humbug, but we are assured by those skilled in the healing art, that not the Sarsaparilla itself is to be blamed for this conclusion, but the miserable worthless preparations of it, that have been palmed off upon the community —preparations which contain about as much of its virtues as they do of gold dust. It is a commercial fact that almost all of the Sarsaparilla gathered in the world, is consumed in the old countries of Europe, where the science of medicine, has reached its highest perfection, and where they know the best what to employ for the mastery of disease. Hence we are glad to find that we are now to have a compound of this excellent alterative, which can be relied on, and our community will not need to be assured, that any thing Doctor Ayer makes, is worthy of their confidence. He has been for years engaged in eliminating this remedy (this adv'g cols,) designing to make it his *chef d' œuvre*, which should add the crowning to his already enviable reputation.—*American Celt, New York.*

MARRIED,

On Sabbath evening, the 2nd inst., at Port Hill, by James Campbell Esquire, Mr BENJAMIN MURRAY, to Miss ELIZABETH ROBINSON, both of Lot 14.

At Frankfort, Maine, on the 19h Sept., by the Rev. Mr. Dodge, Mr. ARTEMAS LORD, of Charlottetown, P. E. I., to CARRIE M., eldest daughter of Leshley Rich, Esq., Frankfort, Maine, U. S.

DIED,

At the Victoria Hotel, in this City, on Wednesday morning last, suddenly, from internal hemorrhage, ANDREW COFFIN, Esq., of St. Peter's Bay, aged 58 years.

At Pownal Point, on the 20th ult., ANNE ELIZABETH. infant daughter of Mr. George Tweedy.

At Rosebank, on Wednesday night, the 5th inst., aged 69 years, MARGARET PENELOPE STEWART, widow of the late Robert Stewart, Esq., of Rosebank. Funeral from the family residence on Sunday next, at half past two.

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

Sept. 30—Schr. Neptune, Depeay, Buctouche, lumber. Loloo, Doogle, Labrador, herrings. Venus, Beaton, Pugwash, limestone. Mayflower, Gerrior, Arichat, bal.

Oct. 1—Arabecca, Brundage, Shediac, coal. Ellen, Spinney, Tatamagouche, limestone. Franklin Treat, Thayer, Frankfort, U. S. flour. Elizabeth, Campbell, Miramichi, lumber. Lively Lass, Mullins, Richibucto, deal.

2—Brigt. Brothers, McRae, Canso. N. S., coal. Schr. Ellen, Pentz, Pugwash, limestone. Compages, Coboon, Pictou, herrings. Lady Jane Grey, Paul, Halifax, goods. Martha Ann-Heron, Labrador, fish. Belgrade, LeBlanc, Richibuctou, lumber, Brig Naiad, McDonald, Sydney, coal.

4—Schr. Annabella, LeLacheur, Sydney coal.

5—Eglantine, Eldridge, Boston, goods.

6—Plowboy, Robertson, Pictou, coal. Schr. Pearl, Turnbull, Pictou, coal. Henrietta, Davies, Westport, U.S., fish.

OUTWARDS.

Sept 30—Schr Pearl, Turnbull, Pictou, bal. Petrel, Fougerie, Bathurst, do.

Oct. 1—Desseda, Boudroit, Arichat, potatoes. Charlotte, LeBlanc, Richibucto, produce.

3—Neptune, Depeay, Buctouche, oats.

5—Schr Mars, Dixon, Shediac, bal. Woodbine, Robertson, Pictou, do. Venus, Beaton, do., do. Schr Ellen, Spinney, Pictou, bal. Lively Lass, Mullins, do. Rosebud, Languille, Halifax, produce.

6—Foam, Pattle, Canso, N. S., produce

QUEBEC, Sept. 20.—Ship James Yeo, Scott, from New York, 28th Aug., arrived this day.

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 defense 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 3s.

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 5s 6d.

III.

HYMNS, in GAELIC and ENGLISH, pp. 200, price 2s 9d
The English only, pp. 42, price 1s 6d.

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Farm and Garden.

When and How to Plow.

In the proper and timely use of the plow consists the great element of successful farming. We have, from time to time, said much upon this subject, and much may be said, a part of which we propose to say at this time as it is the proper season to say it. In the north part of the State a large amount plowing is done; in the central less; and in Egypt a very little.

In the first place every acre of cultivated land should be turned over as soon after the crops are taken off as possible, so that the stubble and weeds will have rotted before the ground freezes up. This being the first dogma in our creed we will not stop to discuss it, but proceed to say how the plowing should be done. Every farmer who has grown spring wheat or oats, knows the necessity of plowing his land in the fall, for two very important reasons. One that he can sow these grains before the land would have been in a condition to plow, thus facilitating his work. In the next place, if he has made any observations at all, he has seen that the crops are of better quality and more abundant in quantity than those sown on spring plowed land. These are facts so apparent that one need not enter into any analysis of chemical changes of soil produced by the action of frost upon the fall plowed land, to show this result.

For spring wheat and oats, the land should be plowed seven to eight inches deep, and if stubble land, the plowing should take place as soon after harvest as possible, so as to prevent an after growth of weeds. and to have the stuble well rotted before winter. Oats follow wheat to advantage; but two crops of wheat in succession is not good farming. If stubble land is plowed late in the fall, and the weeds have made their usual growth of three to four feet high in the stubble, and the land plowed three to four inches deep, the seed end of the weeds are not covered by the furrow, but the seed is scattered out over the plowed surface, and when the wheat is harrowed in, in the spring, these seeds have the same benefit of harrowing and of course are ready to spring up with the grain and to choke it out, or at least divide the ground with it, when the farmer complains of his ill luck, or curses the land as not adapted to these grains. Now if he had plowed early and deep, the soil would be in condition to receive the seed while that of the weeds are buried at the bottom of a deep furrow, where they would not reach the surface until the wheat had such a start that they are smothered out, and by thus giving the grain the full benefit of the soil, the crop grows vigorous and can better withstand its insect enemies, as being more forward and therefore, in less danger from rust.

When we have a weedy field to plow, we should put a "weed hook" upon the plow beam, so as to bring the weeds under it, when they are placed beneath the furrow entirely out of sight, showing after plowing a clear even surface, as though the land had been innocent of weeds This weed hook is simply a curved piece of bar iron two inches wide and three-eighths of an inch thick, fastened to the under side of the plow beam with a common coulter clasp, and projecting in a curved line to the open furrow. This brings all weeds and cornstalks, however large or abundant, under the up-turning furrow, and insures their safe deposit directly beneath it. We have plowed under a compact growth of weeds six to seven feet high, placing them so completly out of sight, that no one would have suspected that evidence of previous bad culture was buried beneath the well-pulverized and clear surface.

Farmers cannot hope for a continuance of war or famine prices for their products, and must depend more upon their profits from economy in culture in high prices, with hap-hazard farming. We may look forward to steady, reasonable prices for our products, and if we must have larger profits we must look for it in improvments that shall lessen the cost of producing. If by a judicious system we can grow corn at fifteen cents per bushel, and sell it at thirty, we shall make as much as though we had spent sixty cents and sold it for seventy-five centsa bushel. We may not be able to make this difference, but we firmly believe that nearly half of the ordinary cost of our farm products can be saved in their culture and fitting for market, If we will give it our careful attention.—*Illinois paper.*

Miscellaneous.

Horace Greely, the Editor of the *New York Tribune*, is travelling in the outside States.—His letters, describing what he sees, hears, and experiences, are very interesting. In a communication from 'Salt Lake City,' dated July 11, last, he writes thus:—

"A word here on the liquor traffic throughout this region. A mercantile firm in this city, in order to close out promptly, its extra stock of liquors, offers to sell whiskey at the extraordinary low price of $3,50 per gallon.—I believe the common price from Laramie westward the Sierra Nevada is $8 per gallon; but it is usually sold to consumers by the bottle, holding less than a quart, for which the charge is $2 up to $3,40, but seldom below $2,50. And such liquor! True, I have not tasted it; but the smell I could not escape, and I am sure a more wholesome palable might be compounded of spirits of turpentine, aquafortis, and steeped tobacco. Its look alone would condemn it—soapy, ropy, turbid, it is within bounds to say that every pint of it contains as much deadly poison as a gallon of pure whiskey. And yet full half the earnings of the working men (not including the Mormons, of whom I have yet seen little) of this whole region are fooled away on this abominable witch-broth, and its foster-brother tobacco, for which they pay $1 to $2½ per pound!—boys bought their next supply of 'ro,' apologetically observed, "There ain't nothing bad about this whiskey; the only fault is, it is'nt good."—I back that last assertion with my whole heart.

Oath of Secresy of the Jesuits.

The Secret Oath, and a Fresh Translation of the Secret Instructions of the Order of the Jesuits

I, A. B., now in presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy Apostles St. Peter and Paul, and the saints and secrest host of heaven, and to you my ghostly Father, do declare from my heart, without mental reservation, that his Holiness Pope Urban is Christ's Vicar-General, and is the truth and only head of the Catholic or Universal Church throughout the earth; and that, by virtue of the keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness's rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the new pretended authority and Church of England and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named "Protestant," or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my atmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests; to keep secret and private all her agents' counsels, from time to time, as they entrust me; and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovereed unto me, by you my ghostly father, or any of the sacred convent. All of which I, A. B., do swear by the blessed Trinity, and blessed sacrament which I am now about to receive, to perform, and on my part to keep inviolable, and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this, my oath. In testimony hereof I take this, most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal in the face of this holy convent, this——day of——, Anno Dom ; &c.—*Extract from Archbishop Usher.*

Artificial Light.

The French journals announce the discovery of an artificial light, so wonderfully luminious and steady as to supply the effect of the most brilliant nountide sun in all photographic operations. The light being contained in a portable apparatus, portraits can be taken at private residences, even in the darkest room. wholly independent of the state of the atmosphere; and those parts of cathedrals, or other picturesque architectural monuments, where the light of the sun never penetrates, and which, in consequence, have been until now wholly shut out from the photographer, will be as accessible to the artist as any part of the exterior.

Manufacture of Steel Pens.

Every school-boy recollects having seen the name of Joseph Gillot on steel pens. A letter from Birmingham, England, describes the manufactory where they are made. They now sell at sixty cents a gross, whereas when their manufactures first commenced, they brought $35 for the same quantity. The letter says:

"The steel comes mainly from Sheffield, in thin strips of about three inches in width, and is first submitted to a rolling process to reduce it to the required thickness for pens. This is done by boys and men in a sort of basement, where dust and grease seem to be abundant. The other rooms are generally airy and spacious, and girls and young women the employees, numbering five hundred in all. The successive steps in the manufacture are very interesting. One machine—and they are all light in their construction—cuts the pen from the steel strip, another stamps it with the manufacturer's name, another bends it, another splits the point, and scores off small, buzzing grinding stones, from which, by contact with the pen, streams of sparks are emmited, are grinding the pens at the point and along the back, to give them the spring which is necessary.

"This is considered the most important operation the one on which the value of the pen is most dependent. The tempering process comes next. The pens are placed in small metallic boxes, and submitted to an intense heat in a great oven. They come out as malleable almost as putty. Another application of heat reverses this state, and makes them too brittle for use, while a third applied in a different form, gives them the temper which the buyer finds them to possess. The process of varnishing is the only one to which they are subjected after being tempered.

"We are shown machines which combined several of the operations I have named, but they have not been found to do the work as well, and hence they are used but little. The wages of the operators of course vary according to skill, age and experience, but average, we are told, between eight and twelve shilings (English) per week. Not a heavy income, when out of this the expense of living has to be deducted."

The Velocity of Light—The velocity with which light travels is so inconceivable that we require to make it intelligible by some illustrations. It moves from the sun to the earth in seven aud a half minutes; whereas a cannon-ball fired from the earth would require 17 years to reach the sun. Light moves through a space equal to the circumference of the earth, or about 25,000 miles, in about the eighth part of a second. The swiftest bird would require three weeks to perform this journey. Light would demonstrably require five years to move from the nearest fixed star to the earth and probably many thousand years from the most remote star seen by the telescope. Hence, if a remote visible star had been created at the time of the creation of man,it may not yet have become visible to our system.—*Encyclopedia Britannica.*

Hall's journal of Health, furnishes the following remedy for the croup:—"When a child is taken with croup instantly apply cold water—ice water, if possible–suddenly and freely to the neck and chest with a sponge. The breathing will almost instantly be relieved. Soon as possible let the sufferer drink as much as it can; then wipe it dry, cover it warm and soon a quiet slumber will relieve all anxiety"

A visitor was condoling with the old woman who opens the pews for the congregation of an English church, on the great amount of work she had to do. Yes," replied she," we used to have only to open the doors, but now we have to push in the dresses."

Insects must lead a truly jovial life. Think what it must be to lodge in a lily. Imagine a palace of ivory or pearl, with columns of silver and capitals of gold, all exhaling such a perfume as never arose from human censer. Fancy again, the fun of tucking yourself up for the night in the folds of a rose, rocked to sleep by the gentle sighs of a summer's air, and nothing to do when you awake but to wash yourself in a dew-drop and fall to and eat your bed-clothes.

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A CURE FOR THE AFFLICTED!

HOLLOWAY'S OINTMENT.

POSSESSED OF THIS REMEDY EVERY is his own Family Physician. If his wife or children are troubled with eruptions of the skin, sores, tumors, white swellings, sore throats asthma, or any other external ailment, a persevering use of the Ointment is all that is necessary to produce a radical cure. It is invaluable to the population of this Climate.

BAD LEGS AND BAD BREASTS.

In no case has this Ointment been known to fail either in the cure of bad legs, or bad breasts; thousands of persons of all ages have been effectually cured by it when discharged from hospitals as incurable. If the dropsy settles in the legs, the Ointment will cure it if used with the Pills.

SKIN DISEASES, HOWEVER DESPERATE, MAY BE RADICALLY CURED.

Scald-heads, itch, blotches on the skin, scrofulous sores or king's evil, and such like afflictions, yield to the mighty power of this fine Ointment, provided it be well rubbed into the affected parts two or three times a day, and the Pills be taken to purify the blood. Its effects are magical in moschieto bites.

WOUNDS, BRUISES, BURNS AND SCALDS.

Accidents are lamentably frequent, and often even when trivial in themselves, are made to end fatally from want of due attention and proper remedies. The most powerful curative ever applied to wounds, bruises, burns, or sores of any sort, is Holloway's Ointment. Every tradesman,—every man to whom an accident may happen,—an who is there exempt?—should be provided with it against the physical danger which, though never foreseen, are of hourly occurrence.

PILES AND FISTULAS.

The cures which this Ointment effects, in healing Ulcers of long standing and which have resisted all other applications, as well as in curing Piles, Fistulas, have been so notorious throughout the world, that any effort to give an adequate detailed statement of their number or character would be vain. It is sufficient to say that the Ointment has never proved inefficacious; the population of this country are very subject to the above complaints.

GREAT HOUSEHOLD REMEDY.

The diseases of the skin, to which children are most subject, such as encrusted sores on the head and face, rashes, ringworm, tetter, pimples, &c, are quickly relieved by this onguent, and unfortunately here many ot the adult population are subject to skin diseases which are immediately cured by this wonderful Ointment.

DROPSIES.

This miraculous Ointment if well worked in to the complaining parts twice a day, "as salt is forced into meat," and the Pills taken according to the printed directions, the effect will be most wonderful.

This invaluable Ointment will cure any ulcer or sore, however desperate and long standing, even where amputation has been recommended as the only means of saving the limb.

Both the Ointment and Pills should be used in the following cases:—

Bad Legs	Cancers	Sore-throats
Bad Breasts	Contracted and Stiff Joints	Skin diseases
Burns	Elephantiasis	Scurvy
Bunions	Fistulas	Sore-heads
Bite of Mosquitoes and Sand Flies	Gout	Sore-nipples
Coco-bay	Glandular swellings	Soft Corns
Chigo-foot	Lumbago	Tumours
Chilblains	Piles	Ulcers
Chapped hands	Rheumatism	Wounds
	Scalds	Yaws.
	Sore Nipples.	Corns (Soft)

Sold at the establishment of Professor Holloway, 244, Strand, (near Temple Bar,) London; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—at 1s 3d; 3s 3d; and 5s each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of patients of every disorder are affixed to each Pot.

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GEO. T. HASZARD, Agent for P. E. I.

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AN EXTENSIVE ASSORTMENT OF ARTICLES IN

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AMONG WHICH WILL BE FOUND—
Mortise and rim Door Locks, with mineral, pearl white, glass and silver Handles
Thumb and spring Latches
Cupboard, drawer, chest and trunk Locks
Staples, Hooks and Staples, and Hasps and Staples
Round, square and flat Bolts
Brass and iron Padlocks
Butt Hinges, from 1 to 4 inches
Table Hinges
T, HL and trunk Hinges
Cut Tacks 2 to 20 oz
Brads ½ to 2 inches
Screw Bolts—from 1 to 8 inches long, and ¼ to ½ thick
Scythe Stones and Rifles
Cast steel Hoes and Spades
Axes—chopping, broad, shingling and bench
Fawcetts, of various sizes
Powder Flasks and Shot Belts
Gun Worms
Brass Trunk Nails and Rivets
Brass Stair Rods and Eyes
Japanned Coat and Hat Hooks
Wardrobe Hooks
Japanned Buttons
Measuring Tapes
Shoemakers' Articles, viz., bleached and brown Thread, Closing do., Hammers, Zinc Points, Peg-awl Handles, Shoe Knives, &c.
Japan Ware—Canisters ½ to 2 lbs, Wash Bowls, Dust pans, Match Safes, Candlesticks
Pincers, flat and round-nose Plyers
Wrenches for all sized nuts, wagons, &c. &c.
Lead Pencils—Fay's and Faber's
Do. for carpenters
Memorandum Books
Day Books
Ledgers
Writing Books
Inkstands (Britannia metal)
Do. (Berlin block)
Pocket Inkstands
Envelopes (Buff)
Do. (White)
Wafers in boxes
Sealing Wax
Tape Measures, 60 to 100 feet
Pocket Tape Measures
Board Rules
Butter Stamps
Carpenters' Planes—smooth, jack, jointers, astragals, Grecian ovoloes, &c.
Gauges, rosewood and beech
Chisels—framing, socket and firmer
Chisel Handles—ebony, boxwood, appletree and beech
Hammers—nail, rivetting, claw and carpet
Gimlets and Auger Bitts
Cooke's patent Auger Bitts
Hollow Augers
Bitts—Turn-screw, rimmers and counter-sunk
Braces of various kinds
Saw Setts
Drawing Knives, from 6 to 12 inches
Bench Screws
Plumbs and Levels, with side lights
Spring Dividers and Callipers
Paint Brushes and Sash Tools
Compasses
Vices for the bench or hand
Chalk Lines—English and American
Oil Stones and Slips—Hindostan, Arkansas
Brad and Peg Awl Handles
Files and Rasps, of different kinds
Hand and Tenon Saws
Drawer Knobs—rosewood, mineral and pearl white
Castors, of various kinds and sizes
Screws—iron and brass for wood, ¼ to 4in. long
Sand Paper, &c. &c.

Lowest prices for Cash.

At "Hassard's," South Side Queen Square.

July 23.

PRINCE EDWARD ISLAND NORMAL SCHOOL.

SECRETARY'S OFFICE, Aug. 10, 1859.

THE SITUATION OF MASTER OF THIS Institution being now vacant, the Government of the Colony are desirous of obtaining the services of a gentleman to fill the vacancy.

The salary payable to the Master is established by the local Statute of 17 Vic. cap. 12, at Two Hundred Pounds per annum.

The principle of tuition adopted in the institution is in accordance with Stow's Normal system of training. Any further particulars relative to the subject may be learned on reference to John McNeill, Esquire, Secretary to the Board of Education, Charlottetown.

Communications, testimonials, &c., &c., are to be addressed to the undersigned. No application for the situation can be received after the 1st day of November ensuing.

W. H. POPE, Col. Sec'y.

August 20th, 1859. 1m

JUST RECEIVED at HASZARD'S BOOKSTORE a further supply of STATIONERY, including Note and Letter Papers, Envelopes, White & Pink Blotting, Tissue paper, &c. &c.

Carpenters Spelling.

AND LENNIE'S GRAMMER—A NEW supply just received and for Sale at Hassard's Bookstore. August 20 1859.

ROYAL AGRICULTURAL SOCIETY'S

INDUSTRIAL EXHIBITION.

AN EXHIBITION OF DOMESTIC MANUFACTURES and Agricultural Productions will be held on WEDNESDAY, the 2d of NOVEMBER, when the following Premiums will be distributed:

	£	s	d
For the best 10 yards of Cloth of Island wool, spun and wove on the Island, but which may have been dyed and finished either in this Island or in the Provinces of Nova Scotia or New Brunswick,	£1	10	0
For the best 10 yards wool grey Homespun, milled and pressed,			
10 do., milled, dyed and finished,	1	0	0
10 do., fancy mixture, do.	1	0	0
10 do., Shepherd's Plaid,	1	0	0
10 do. twilled Flannel,	0	10	0
10 do. plaid do.	1	10	0
10 do. women's wear,	0	10	0
10 do. wool and cotton do.	0	10	0
Best pair of Horse Rugs, milled, not less than two yards square,	1	0	0
" Hearth Rug, made of woolen yarn,	0	10	0
" do. made of rags,	0	10	0
" Woolen fancy plaid Shawl,	0	10	0
" do shepherd's plaid do,	0	10	0
" do net Shawl,	0	10	0
" do long Shawl or Scarf,	0	10	0
" 10 yards of Carpeting,	0	10	0
" 10 yards of checked Flannel, for shirts,	0	10	0
" 6 Shirts, ready made (all wool or half wool)	0	6	0
" pair of thick knit woolen Stockings, for Overalls,	0	5	0
" 3 pairs woolen Socks,	0	3	0
" do woolen Gloves,	0	3	0
" do woolen Mittens,	0	3	0
" linen Table Cloth,	0	10	0
" 6 yards linen Toweling,	0	10	0
" 3 linen Sacks, capable of holding four bushels each,	0	10	0
" Bonnet, made of grass plait,	0	10	0
" Hat do do	0	5	0

Agricultural Products.

	£	s	d
Best tub of Butter, not less than thirty pound weight,	0	10	0
2d do do do	0	5	0
Cheese, not less than twenty pounds,	0	10	0
2d do do do	0	5	0
Half-dozen Swede Turnips	0	3	0
do Carrots for the Table,	0	3	0
do Root Blood Beet,	0	3	0
do Roots of Mangold Wurtzel,	0	3	0
do Roots of Parsnips,	0	3	0
do Ears of Indian Corn,	0	3	0
do Onions,	0	3	0
do Apples,	0	3	0

Poultry.

	£	s	d
best pair, (male and female), Dorking Fowls. not more than one year old, (alive),	0	5	0
do Cochin China, do	0	5	0
do Turkeys, do.,	0	5	0
do Geese, do.,	0	5	0
do Ducks, do.,	0	5	0

Discretionary Premiums will be awarded for such articles as may be considered worthy by the Committee, although not enumerated in the list.

All articles exhibited must be strictly the manufacture of persons residing on the Island, with the exception of the first mentioned in the list. And all articles for competition, excepting live Stock, must be sent in to the Secretary on or before 12 o'clock on Tuesday, the 30th of October, otherwise they will be excluded.

The Exhibition will be open to the public at 12 o'clock.

By order,
J. D. HASZARD, Sec'y.

Committee Room, Sept. 7, 1859.

SCROFULA, OR KING'S EVIL

IS A CONSTITUTIONAL DISEASE, A corruption of the blood, by which this fluid becomes vitiated, weak and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S COMPOUND EXTRACT OF SARSAPARILLA.

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Eruptive and Skin Diseases, St. Anthony's Fire, Rose or Erysipelas, Pimples, Pustules, Blotches, Blains and Boils, Tumors, Tetter and Salt Rheum, Scald Head, Ringworm, Rheumatism, Syphilitic and Mercurial Diseases, Dropsy, Dyspepsia, Debility, and, indeed, all complaints arising from vitiated or impure blood. The popular belief in impurity of the blood is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

AYER'S CATHARTIC PILLS,

for all the purposes of a Family Physic, are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures, and directions for their use in the following complaints—Costiveness, Heartburn, Headache arising from disordered stomach, Nausea, Indigestion, Pain in and morbid Inaction of the Bowels, Flatulency, Loss of Apetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

AYER'S CHERRY PECTORAL,

for the rapid cure of Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease. So wide is the field of its usefulness, and so numerous are the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten. Prepared by—

Dr. J. C. AYER & CO.,

LOWELL, MASS.

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Sept. 17, 1859.