The Protestant

AND EVANGELICAL WITNESS.

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

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HASTE, TRAVELLER, HASTE.

Haste, Traveller, haste! the time comes on,
And many a shining hour is gone:
The storm is gathering in the west,
And thou art far from home and rest.
Haste, traveller, haste.

O far from home thy footsteps stray;
Christ is the life, and Christ the way,
And Christ the light. Yon setting sun
Sink ere the morn is scarce begun;
Haste, traveller, haste.

The rising tempest sweeps the sky,
The rains descend, the winds are high;
The waters swell, and death and fear
Beset thy path, no refuge near;
Haste, traveller, haste.

O yes, a shelter you may gain,
A covert from the wind and rain—
A hiding place, a rest, a home—
A refuge from the wrath to come.
Haste, traveller, haste.

Then linger not in all the plain;
Flee for thy life—the mountain gain;
Look not behind, make no delay;
O speed thee, speed thee on thy way:
Haste, traveller, haste.

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope, hear mercy's call—
Truth, life, light, way, in Christ is all.
Haste, traveller, haste.

[Original Poetry.]

ON THE DEATH OF MISS ELIZABETH BELL.

From friends, and home, not far away,
Death early seized thee as his prey,
And not one warning voice he gave,
But quickly laid thee in the grave.

Ere thy cheek lost its youthful bloom,
We laid thee low within the tomb:
And those, thy loved ones, were not there,
To hear thy last, thy dying prayer.

Ah! sad is such a death as thine,
And yet our hearts, will not repine:
But we will kiss the chast'ning rod,
And say 'tis right, O! holy God.

We would not wish to call thee back,—
To tread with us life's narrow track:
Now thou hast reach'd that peaceful shore,
Where toils and sorrows are no more.

But when earth's scenes with us are fled,
And we are numbered with the dead,
O! may we meet those friends we love,
In that bright, happy land above.

—A. L. G.

Kirwan's Letters from Europe.

LONDON, May, 1860.

REV. MR. SPURGEON.

Of course we had to go, with all the strangers that visit London, to hear Mr. Spurgeon. He preaches on Sabbath morning in Exeter Hall; and the remainder of the Sabbath day, and of the week, in his own chapel, on the other side of the Thames. The persons who go before half-past ten o'clock are admitted by tickets, which they have to pay for; and the money thus raised appropriated to pay for the use of the building, and for the erection of his new chapel in Surrey; at a quarter to eleven the doors are thrown open to the waiting crowd without, who rush in, and in a few minutes crowd the entire building. At the precise moment the service opens. This is of itself a virtue.

We went with our company, with tickets of admission; but the doors were opened to the multitude before we got there; and we entered with the crowd and were borne aloft to the very highest tier of seats in the vast hall. The spectacle was a grand one; five thousand, or more, in the very heart of London, thronged together to hear the gospel! We thanked God for the sight. Soon Mr. Spurgeon entered by a side door, preceded by his deacons and some friends, and followed by others. Although I had then my first view of him, I knew him instantly from his pictures. The likeness of him in the book-store of Scribner, New York, is perfect. He is quite short, because of the shortness of his legs,—roubust in body,—short necked,—a full, round face, more Celtic then English,—with upper teeth somewhat projecting,—with heavy black hair coming down low upon the forehead. I saw him then at a distance, but I have since sat with him on the same seat for two hours or more. His eyes, like his hair, are dark; and neither his full nor side face indicate what he is. His first appearance makes no promises.

He entered without gown or bands, in the most simple dress, and manner. After resting for a few moments in his chair, he rose and offered a most pertinent and striking invocation. I heard it, every word, although among his most distant hearers! and it fell on my heart like rain on the mown grass. He then stated that he was not quite well, and called upon the chorister to give out the hymns, which he did, in a full, loud voice. They all sang, from floor to roof. It was not artistic, but we felt it to be *sacred* music; and the singing was worship, and not a performance. There was no organ, for accompaniment of any kind, save that of the heart. O when will our churches at home restore the singing of the praise of God to its place in the sanctuary! After singing he read some passages from Isaiah, referring to the comforts of the people of God, remarking on each passage in a very simple and beautiful manner. He then called upon a stranger to pray, but said, "before prayer we will unite in singing one verse."

Thou art coming to a King:
Large petitions with thee bring.

After prayer, he took for his text, "Though thy beginning was small, yet thy latter end should greatly increase." Job 8: 7. After a short introduction he stated that his object was to show the certain increase of goodness, that is of grace. And his three heads were, 1. to show the fears of believers; 2. To quell them; and 3. To exhort them to diligence. And from its beginning to its end the sermon was serious, truthful, and deeply impressive. Words, thoughts, figures, illustrations, came from him as freely and as natural as pure water from a full fountain. He used no notes, and stepped about perfectly at his ease, behind the railing in front of the platform. There was no clap-trap of any kind in gestures, manner or matter. There was not one instance of the violation of good taste; and there were gems of thought in the sermon, which would have served some of our men in buckram for six months at least, and which would have secured them a character for smartness, at least for a year. On the whole I was greatly edified by the entire service, and went away truly thankful that there was such a man in London to preach the gospel, in its truthfulness and simplicity, to the masses. The sermon was strongly orthodox, taking the Shorter Catechism as the standard—the noblest syllabus of christian doctrines in existence. An intelligent person said to me that he has saved to multitudes of the dissenting churches the great doctrines of grace.

Some may ask what are the elements of his great popularity? Having heard him but twice; once, as described above, and on another occasion, of which we shall speak by-and-by,—we may not be competent to form a correct analysis. But in our apprehension, the elements of his popularity are, fervent piety, readiness of utterance, a vigorous imagination, a playful fancy, and a voice clear, natural and wonderfully flexible, which reaches the most distant hearer, without stunning the most near. These, with his clear, bold affirmation of the great doctrines of grace, and of a full gospel, too often withheld both by churchmen and dissenters, we consider the true elements of his popularity. And these would make any man popular, anywhere in the world, where there is a mind to appreciate and a heart to feel. He is doing much to revive the preaching of the good old doctrines of the Reformation; and long may he live, if for no other purpose than that. He is not an Owen in profundity, nor a Robert Hall in polish of style, nor a Whitefield in that stormy eloquence which swayed multitudes, as the high winds the trees of the forest; but as a *preacher* of the simple gospel we know not that he has a living superior. If a Baptist as to the ordinance of baptism, his communion table is open to all who believe in the Lord Jesus Christ. To such a man, and of such a man, we can only say, "May God prosper him." We are thankful that his sermons meet with such a wide circulation in our own beloved country. If Christ is only preached, we should rejoice, whoever may be the preacher.

ST. GEORGE'S-IN-THE-EAST.

On the evening of the day on which we heard Mr. Spurgeon, we witnessed a very different service. In company with two friends from Philadelphia, we made our way to St. George's-in-the-East. It is the church of one of the poorest parishes in London, and is in a distant part of the city. It was with difficulty we found it; many knew it not by name, but all seemed to know it when we designated it as *the church in which they carry on so, on Sunday night.* After threading our way through narrow lanes, where the gin shops and those of the Jews were wide open, we at last came to the street in which the church is. We knew it at once by the crowds of people in front of the gate, which was yet closed. As we turned into it, "take care," said a son of Abraham, known to be so by the hook in his nose, "take care strangers that you do not get your heads broke." But we kept on. We mingled with the crowd, which was obviously excited. Men were, here and there, detailing to the people the grievances of the parish, and the bad conduct of the rector. The police mingled with the people, with whom they sympathized; but kept order. "We are Americans," said we to one of them, "and would like to get a place at the gate, so as to enter when it is opened." "I will get you a place, and would put you in the pulpit if I could," was the reply. And we stood by the iron gate. It was soon opened; and we were carried by the rushing crowd, nolens volens, up to the very altar. The house was soon crowded. The end of the church opposite the front door is semi-circular; there is an altar at the top of this "semi-lunar," and the pulpit is at the one, and the reading desk at the other end, of its base; and the space between these and the altar is large and without seats. Into this open space we were crowded, where we could see all that was passing. Soon a choir, made up of ten or fifteen boys, followed by several ministers, made their entrance from a side door, and knelt together around the altar with their backs to the people! And a deep murmur was uttered all over the church. When their private prayers in public were ended, the Rector, the Rev. Bryan O. King, wearing on his back a scarlet hood, with his Curate, ascended the reading-desk. And again there was a deep and terrible murmur. When he read the Second Commandment, the noise was so great that he had to stop for several minutes. There are parts of the service which may be "said or sung," and when he "sang," the people "said;" and when he "said," the people "sung." When the choir responded, the people sent up a shout, amid which the choir could no more be heard than the chirping of a grasshopper amid the storming of Sebastopol.

When the time for preaching came, a large man with an Abrahamic beard of great growth, ascended the pulpit. Nobody around us knew him. His sermon seemed to have neither text, introduction, heads or points. Its sentences, like stones in a heap, were in contact but without connection. It had the merit of brevity—its only merit. He was often interrupted; but when he closed and was descending the pulpit, he was loudly hissed. They all joined again in prayer around the altar, with their backs to the people, amid confused noises. The last hymn was sung by the people, for the purpose of drowning the voice of the choir, and as we never heard singing before. You could see the veins in the necks of the young men around us, swelled to their utmost capacity, for the purpose of reaching the highest sounds possible! And when the services were ended, the officials around the altar retired as they entered, Mr. King, and his sympathizing curate, bringing up the rear. And then the heavy organ thundered, and the people shouted. When the organ ceased, the people commenced singing the Doxology to the tune of old hundred, and then quietly retired.

The redoubtable Bryan O. King, we were informed, is an Irishman by birth; is of fair proportion; his hair is grayish; is upwards of fifty years of age: has a cast-iron visage, with no indications of talents or emotion, and seemed perfectly unaffected by the scenes of the evening. "What kind of a preacher is Mr. King?" said I to a man by my side. "He is no great list at that," was the reply; and he added in a few seconds, "He thinks there is saving virtue in crosses, and priestly clothes, and that they will save him, if he is permitted to introduce them. Preaching is nothing, but crosses and garments are everything." And this is Puseyism in London! Mr. King was presented to Saint George's. He is a papist at heart, and just keeps within the letter of the Rubrics; the people are thoroughly Protestant, and they keep in their opposition to him just within the letter of the law. And whilst, as we were told in the church, there are not ten parishioners that sustain him, there is no law of the Church, or of the State, that can abate the nuisance, or restore good doctrine, or decency, to the worship of God in St. George's-in-the-East. And this Rev. Bryan O. King is a specimen of many ministers in England, who are a disgrace at once to its Protestantism, and to its civilization. But thank God the number of the opposite class is considerable, and increasing! Of these we will have something to say by-and-by.

What a contrast between the services of Exeter Hall and Spurgeon, in the morning, and Saint George's-in-the-East, and the cast-iron Bryan O. King, in the evening. We had no idea that such a scene could be enacted in Christendom. And it may continue for years.

KIRWAN.

God's Wonderful Works in Italy.

The kingdom of Sardinia now embraces nearly twelve millions of people, who in a most remarkable manner have become accessible to the gospel—seven millions of them within the last few months. Well may we exclaim, "Lo, what hath God wrought!"

This new kingdom of Italy is remarkable for its large and interesting cities, each of them the seat of a university, and containing a large number of literary and scientific men. Five of these cities, Florence, Genoa, Milan, Turin, and Bologna, must exert great influence by means of the *press*, while Genoa and Leghorn will possess immense *commercial* advantages. The people of this new kingdom are better educated than the rest of Italy, and if their freedom shall be continued, who can estimate the intellectual activity that shall prevail, and the power of an unfettered press among them.

We can form some estimate of what this impulse is likely to be, when we consider what Turin has done since 1848. During the last ten or twelve years, a greater number of ably conducted periodicals have been published at Turin than in all the rest of Italy combined. Greater things will certainly yet be done in Florence, if not in Milan and Bologna.

What a field then for the Christian press, does the new realm of Northern Italy present. Thanks be to God, the constitution of the original kingdom of Piedmont now extends over all the newly acquired provinces. Between eleven and twelve million Italians enjoy to-day the great boon of religious liberty. The Bible Societies should lose no time in commencing the work of publishing the Scriptures in the Italian language, at all the great centres above named.

For several years the American Tract Society has assisted in the publication of religious works in the Italian tongue at Geneva and elsewhere; it has also issued the Pilgrim's Progress and some excellent tracts at New York in the same language; but now it should enter into Italy with all vigor and energy, and not simply *print*, but *circulate* its valuable publications. The admirable History of the Reformation of the Sixteenth Century by Dr. Merle D'Aubigne, the History of the Reformation in Italy by Dr. M'Crie, and Lucilla by the late Adolphe Monod, are all translated into Italian, and have been published at Geneva or Lausanne, as have also several other and smaller works Palearic's "Benefits of Christ's Death," and the life and writings of Olympia Morata, should by all means be republished and widely circulated in Italy. The time too has come when the inhabitants of Brescia might well learn what was the faith, as well as the heroism, of their citizen Arnaldo da Brescia, who lived in the 12th century, and nobly suffered crucifixion at Rome in behalf of the truth. His body was burned and his ashes were thrown into the waters of the Tiber, in order that his followers might have no memorial or relic of their leader. It would be well, also, that the people of Tuscany should know why, towards the end of the 15th century, Savonarola was burned, and his ashes cast into the Arno at Florence, a noble martyr for the truth, who ranks among "the reformers before the Reformation."

What a contrast between Italy in 1837, and for many years afterwards, and the Italy of 1860! In the spring of 1837, accompanied by two ladies, we had occasion to visit the principal cities of Italy. We carried in the bottom of our trunks, with great care, six Italian Bibles and many tracts, to Rome and Naples, and gave them to friends who loaned them to Italians. The next time the writer went to Italy, he carried twelve Testaments to those cities; and during his many years of residence at Paris, he sent thither several hundred copies by travellers. This required caution. He also sent several hundred copies to the Waldenses, and took pains to have the 40 or 50 recruits, whom they annually furnished to the Sardinian army, supplied with the Scriptures. Through the ports of Leghorn and Genoa, with much difficulty a few thousand Bibles every year made their way into Italy by the help of the booksellers and the Jews. But now the north part of Italy, with the exception of Venetia, is open to the Bible and the tract. More than 11,000,000 of people may receive both. Again we say, "LO, WHAT HATH GOD WROUGHT!"—*American Messenger.*

Treasury.

Backbiting.

What a red mark the word of God sets on the slanderer's forehead when it calls him a *backbiter!* Many a child goes about with that red mark flaming on his brow, and his conscience tells him that it is so. We have need to look well to it. A gentleman writes that he once saw the title "SLANDER-BOOK" printed on the binding of a small ledger. On examining it, he found that the various members of the household were charged so much a-piece for each slander. The accounts were very neatly and correctly kept, credits entered, &c., as in a merchant's office. He was informed that this plan of fining for slander originated with a good young girl, with a view to prevent evil speaking and its consequences. Youthful as she was, she observed the wretched effects of it in families and neighborhoods;—what great fires were kindled by it, what sweet fountains were embittered by it;—so she bit upon this excellent expedient to knock it on the head. Perhaps others might take the hint.

I have seen a capital rule in verse,—

"Believe not each accusive tongue,
As some weak people do,
But even hope that story wrong,
Which ought not to be true."

If we all did this, false witness would be starved.

When any one was speaking ill of another in the presence of Peter the Great, he would shortly interrupt him, and say, "Well, now, but has he not a bright side? Come, tell me what you have noticed as excellent in him! It is easy to splash mud; but I would rather help a man to keep his coat clean."

If we ourselves are the objects of calumniation, there is no question as to our duty. Do as our Lord did: "When he was reviled, he reviled not again; when they threatened, he answered not, but committed himself to him who judgeth righteously." 'If one slander thee,' says an ancient philosopher, "first consider whether he has truth on his side; and if so reform thyself, that his censures may not affect thee." When Plato was assured that the boys in the streets were laughing at his singing, "Ay," said he, "then I must learn to sing better." Being reminded that he had many aspersers, "It is no matter," he said, "I will so live that none shall believe them." Hearing, another time, that an intimate friend had spoken detractingly of him, he said, "I am confident he would not do it if he had not some reason for it." This is the surest method, as well as the noblest, of extracting the sting from a reproach. A guilty conscience needs no accusation, and a good conscience fears none.—*Rev J. Bolton.*

Grace and Glory.

The Holy Spirit leads us to believe that if you will take your seats at the feast of love below, you will have the assurance given you that there is room for you at the marriage supper of the Lamb above.

Many have already come from the east and from the west, and have sat down with Abraham, Isaac, and Jacob, in the kingdom of God, and "yet there is room." The number will be like the number of the sealed people in the Apocalypse, a complete number like that 144,000; but it is not yet completed.

A great multitude, which no man can number, is said to stand before the throne of God and the Lamb, clothed in white robes, and palms in their hands. They have come there out of all nations, and kindreds, and tongues, and "yet there is room."

O, my friends, how blessed to be among that glorious ransomed company? And you and I have just as much warrant to seek a place there as those had who are now before the throne in glory? There is one way to all, and free to all. The way to glory is by Calvary. The way to heaven is through the banquet-hall of love. Embrace the gospel, and you may rest satisfied that there is room for you in the King's palace in the New Jerusalem. The very angels will stand back to make room for you, and let you nearest to the throne of the exalted Redeemer! They will rejoice over you to-day, if they see you sitting at the gospel-table, and eating the flesh and drinking the blood of the Son of man; and they will watch over you during life, and bear you away at last to the banqueting-house on high, where Jesus and all his ransomed children meet, where holy Enoch still walks with God, and where the beloved disciple forever leans upon his Saviour's breast.

Natural Life a Ground of Spiritual Hope.

The ways of God also show that there is mercy to be obtained. All arrangements of his providence as well as his acts of grace show his willingness to receive sinners. If there were no other ground of hope left, could you not extract hope from the circumstance that the world is preserved by God's mighty power as a platform for the manifestation of his grace, and you yourself are still preserved upon it? Every rising sun proclaims the long-suffering and goodness of Jehovah, and that there is forgiveness with him for the chief of sinners.

There would not be any use for this world in its present state, were it not to be the great platform on which shall be exhibited the triumph of grace over guilt, in the salvation of a vast multitude of ruined sinners, which no man can number. God has purposed to erect a glorious temple out of the ruins of a lapsed and guilty race; and until that be accomplished, the world shall last.

Then, dear conscience-burdened friends take courage from this, and hope in God's mercy. For as long as these heavens over you are not rolling together as a scroll, and as long as the earth beneath you is not burned up, you may believe it as one of the true sayings of God, that with the Lord there is mercy and plenteous redemption. You are in the very place of hope, as long as you are continued here. There is no gospel in the grave—no tidings of mercy in the world of woe; but good news from a far country—the refreshing news that God sent his Son into our world, that we might live through him—are even now sounding in your anxious ears. Hear, then, and your soul shall live!—*British Mess.*

The Lamp and the Ticket.

There is something solemn and suggestive in seeing the guard of a train enter your carriage, at night, for the purpose of examining the passengers' tickets. He has in his hand a very brilliant lamp, which he brings to bear upon each ticket, in order that nothing false may escape him. His object is not to examine the countenance, the dress, or the luggage, but simply the ticket. The appearance and circumstances of passengers may differ widely; but the object of the guard is to examine into the genuineness of the title on which each one holds his seat in the carriage. To this one point he directs his attention; on this he concentrates all the light which his well polished reflector can throw out. This is very solemn and very suggestive to a thoughtful mind.

The application of this is at once plain and instructive. We must possess a title so divinely clear and genuine that it will stand the strictest scrutiny of "the light." If we are building on our efforts after righteousness, or our struggles after holiness; upon our strivings, our doings, or our feelings; upon ordinances, upon creeds, or upon churches; if our title is furnished by any of these things, or by all of them put together, it will be proved to be spurious when that bright lamp of divine holiness is brought to bear upon it. No title can be admitted as genuine save that which is furnished by "*the blood of the Lamb.*" This *is the* grand, the only, the all-sufficient title. Some build upon their charity, some upon their religion, some upon their experience, some upon their appropriation, application, or realization, some upon the remarkable circumstances of their conversion. None of these will do. We must get to the very end of all these things, and take Christ as our *only* title. As in the days of the flood, there was but one solitary object to be seen floating over the wild watery waste, and that object was the ark, the *only* place of safety; so, now that this world is under judgment, the *only* place of safety is in *Christ.* It was not the ark and something else; but the ark *alone.* It is not Christ *and* something else; but Christ *alone.* If, in the most hidden corner of the heart, we are adding the weight of a feather to Christ, we must get rid of that feather, before we can taste of true gospel peace. We must turn the scale upside down, and empty out the very dust of our own righteousness, and put Christ and Christ alone in the place of all. Then shall we have peace—settled peace—profound peace—eternal peace—a peace which nothing can ever disturb.

And, be it well remembered, it is *heart-work* we are speaking of. It is not head-work or lip-work, creed-work or sect-work. It is to have Christ in the heart, and nought in the heart but Christ. This is the true title—this the true rest. To all who have this title, this rest, "there is not a cloud above, not a spot within." There are no fears, no doubts, no misgivings, no inward shrinkings, no hidden anxieties, no vague hopes, no shadowy expectations. All is as sure and solid as Christ himself. Heart and flesh may fail; earth and all its belongings may pass away; but Christ is a rock, and all who build on Him partake of his eternal stability.

Reader, what say you, now, to these things? Are you ready to have your ticket examined by the light of the lamp? is your ticket genuine? Take Christ as your whole, your only title, and then you will enjoy perfect repose. Hundreds fail in this. They learn their lessons superficially. They get a partial view of their own ruin, and a partial view of Christ. They are then propped up, sustained, and carried forward, by ordinances, meetings, religiousness, Christian friends, active employment—all good enough things in their right place; but when some crisis comes, heavy illness or near approach of death the soul is filled with horror. It finds itself in deep waters, where the floods overflow it; in a region of cloudiness and gloom, where neither sun nor stars appear. Then, at last, it is forced to lay hold on Christ, in reality, as its whole salvation, and unutterable peace is the result.

Christ must be ALL—self NOTHING. Let this lesson be thoroughly learnt, and, then my reader will be able to understand and appreciate the familiar, yet solemn and suggestive illustration of "*the lamp and the ticket.*"—*British Messenger.*

The Poor in Spirit.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. iii. 5.

Well may afflicted believers rejoice in the beatitudes, and often drink of their quiet consolation, and luxuriate in their blessedness; for, precious as they are to all, they shed a peculiarly tranquil light in the chamber of sorrow. You might search all heathen authors through, and find no sympathy like this. Indeed, they stand opposed to the very spirit of the world, which praises the high-spirited, the mirthful, the victorious, and shuns with heartless pity the meek-spirited, the broken-hearted, the crushed. Be of good cheer, Christian sufferer; those whom the world commiserates, Jesus congratulates. And we may say with far truer and clearer assurance than Balak, "I wot that he whom thou blessest is blessed." Suffering, silence, seclusion—ah, this is a congenial climate for poverty of spirit, which grows like the lily of the valley, shadowed and sheltered. Wherefore are the children of the kingdom poor in spirit? From feeling their sins to be exceedingly sinful, from casting themselves suppliantly on the Lord for mercy, from receiving pardon and righteousness from him, from learning daily their own weakness, from living daily as pensioners on his bounty, from imbibing his spirit of humility, from anticipations of glory undeserved. Wherefore are they blessed? They are possessors of the kingdom of heavenly grace, they are inheritors of the kingdom of heavenly glory. Our Lord sums them both here in the promise, "Theirs is the kingdom of heaven." The Bible never seems very careful to distinguish between the kingdom of grace and that of glory. Sometimes the kingdom of God is spoken of as being "within you;" at others as being established when Jesus returns. But the distinction is not material. They are inseparably connected, like the flower with its root. Blessed art thou, suffering member of the kingdom of grace, for thine is the kingdom of glory.

True Wisdom.

A man may know all about the rocks, and his heart remain as hard as they are; a man may know all about the winds, and be the sport of passions as fierce as they are: a man may know all about the stars, and his fate be the meteor's, that after a brief and brilliant career, is quenched in eternal night; a man may know how to rule the spirits of the elements yet not know how to rule his own; a man may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head; he may know all that La Place knew—all that Watt knew—all that the greatest geniuses have known; he may know all mysteries and all knowledge, but if he does not know his Bible, what shall it avail? I take my stand by the bed of a dying philosopher as well as of a dying miser, and ask of the world's wisdom as of the world's wealth, "What shall it profit a man if he gain the whole world and lose his own soul?"

I despise not the lights of science; but they burn in a dying chamber as dim as its candles. They cannot penetrate the mists of death, nor light the foot of the weary traveller on his way in that paltry

through which we all have to pass. Commend me, therefore, to the light which illumines the last hour of life—commend me to the light that, when all others are quenched, shall guide my foot to the portals of that blessed world where there is no need of the sun, and no need of the moon, and no need of any created lights, for God and the Lamb are the light thereof. Brethren, leave others to climb the steeps of fame—brothers, sisters, put your feet upon the ladder that scales the sky; nor mind though your brows are never crowned with fading bays, if you win through, faith in Jesus, the crown of eternal life.—*Dr. Guthrie.*

Come for Holiness.

You are not only guilty, but impure. As you cannot atone for your sins, so you cannot purify your polluted nature. David prayed, "Create in me a clean heart, O God, and renew a right spirit within me." "Blessed are the pure in heart, for they shall see God." They shall see him with joy, stand accepted in his presence, and be filled with his infinite love. But no purity, no pleasant sight of God. Heaven would afford no happiness to those who are not prepared for it. "Except a man be born again, he cannot enter into the kingdom of God."

The Corinthians were filthy, guilty, and depraved; but when they heard the gospel, they came to Jesus, and the apostle testifies that they were washed, they were sanctified, they were justified, in the name of the Lord Jesus, and by the Spirit of our God.

Reader, your heart must be purified, for it is foul. Your nature must be renewed, for it is depraved. No one can cleanse your heart, or renew your nature, but the Holy Spirit, and no one can give you the Holy Spirit but Jesus. He has received the Spirit in all its fulness, and he is willing to bestow it on every poor and needy sinner.

Water is the common emblem of the Holy Spirit in the Word of God; and using this emblem, Jesus, at the well of Jacob, said to the guilty woman who refused him a drop of water, "If thou knewest the gift of God, and who it is that saith unto thee give me to drink, thou wouldst have asked, and he would have given thee living water."

Yes, he gives to every one that asks him. Bring then, your filthy heart to Jesus, he will cleanse it. Lay yourself, in all your vileness, at the footstool of Jesus, and he will make you meet to partake "of the inheritance of the saints in light."

"A new heart also will I give you, and a new spirit will I put within you."—Ezek. xxxvi. 26.

THE

Protestant & Evangelical Witness.

SATURDAY, JUNE 16, 1860.

PUBLIC PRAYER.

General, though by no means universal, activity in promoting the cause of Christ is a leading feature of our day. The nobleman leaves his sports to watch the progress of christianity—to exert his influence in removing the obstacles by which tyranny would impede its progress, or to preside in the missionary or prayer meeting. Ladies of rank and influence are no longer ashamed to be found concerting or executing plans by which the condition of the unfortunate of their sex may be improved and brought back to the paths of virtue. Successful barristers forsake their practice, and rush forth to preach the unsearchable riches of Christ, as the most effectual means of establishing peace between individuals and nations. Time would fail us to mention the names of all those eminent in rank or profession, or successful in business, who have of late years responded, by self-dedication or liberal contribution, to the cry for "help" from their sin-enslaved brethren. Then there are those unusually numerous and well-attended associations for prayer, in which "the rich and the poor meet together," and "the servant is as great as his master."

All these are hopeful and cheering symptoms of our times. In the success of the last, however, we are most interested. By these a platform is laid on which Christians of every rank and denomination may unite to advance the great work of soul-saving. But, like other instrumentalities, prayer becomes more or less efficient according to the manner in which it is employed. We venture to offer a few remarks in connection with this subject, which we hope may not be unprofitable to our readers.

Prayer, in its nature, is essentially a spiritual exercise. It is the soul's confession of its poverty and its dependence, and its cry after the necessary supplies. A self-ignorant or a self-sufficient soul never prays. Hence in prayer, two things are essential; viz: knowledge and sincerity. Again, the required knowledge is of three kinds, or extends to three subjects. First, knowledge of self. The old heathen maxim, "know thyself," must, at least to a certain extent, be verified in the experience of every one who prays. He will not beg who has not discovered his poverty. Certainly the sinner will not "ask aright" until this is the case. Prayer, then, presupposes self-examination. Sometimes these two go together. This is generally the case in extempore prayer. As each discovery is made, the soul cries out unto God. But such a summary examination is not sufficient. It betrays itself in earnestness in our prayers. It requires a close, a deliberate scrutiny of our hearts to enable us to know ourselves, and to bring to light many of "the hidden works of darkness." The psalmist despairing of success, even when his whole attention was directed to this work, exclaims "Who can understand his errors? purge thou me from secret faults." Then again, feeling his inability to accomplish it unaided, and yet knowing the necessity of a full discovery, he cries, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." The *second* kind of knowledge, is of God. In this, we include a knowledge of God's law, which is but the expression or representation of His character. We must know what God is, before we can thoroughly know ourselves, or what we may expect from Him. His perfect holiness, justice and truth contrasted with our moral character reveal the opposite qualities in us, and discover to us the necessity of doing something. But he is not a praying man who knows only a holy, just and true God. These attributes furnish no ground of confidence; and without this feeling no approach to God can be made. We must know him in that aspect in which he is favorable to us,—know him not only as holy, just and true; but also as merciful and gracious, longsuffering and slow to wrath. The *third* kind or subject of knowledge necessary, is the knowledge of the provision which God as a merciful and gracious being has made for our salvation. The unsupported assertion, "God is Love," no matter how high the authority from which it comes, is insufficient either to inspire man with full confidence, or to put us in a position to "seek these things which we ought." Our minds have been so effectually brought under the influence of sin that we must have evidence of the sincerity and faithfulness even of God. Moreover, a knowledge of the Gospel in its invitations, doctrines and promises is necessary in order to acquaint us with what to look for or to seek. There can be no petitioning for pardon, justification, the Holy Spirit, and his gifts, without an assurance that such things are—and what they are.

The other quality essential to prayer is sincerity. This is just stating in other words that prayer is the breathing or crying of the soul. The words uttered by the lips do not constitute prayer; they only give it form or expression; and the form may exist without having the least claim to be denominated, prayer. The words, "God be merciful to me a sinner," convey to the superficial reader, but a feeble impression of the state of the publican's soul. "God is a spirit, and they who worship him, must worship him in spirit and in truth." "Son give me thine heart." Prayer is essentially a matter of feeling. It is only as such that God recognises it, because it is only then that the heart is in it. Hence it is obvious that it is a personal exercise. We may derive benefit from the prayer of another which has been offered in our behalf. How often are the secret wrestlings of parents on behalf of their children, of one friend for another, successful. But then these are their prayers, not ours; and no prayer, however carefully we may have *listened* to it, becomes ours unless we have *felt* it. This is a most important matter to be kept in mind where "two or three are gathered *together*." Prayer does not receive its force, so to speak, from the number of people assembled, but from the number whose hearts beat in unison with, or unite in the prayer being offered. Judged by this rule, how small must be the number of names attached to many petitions which ascend from crowded churches and halls.

The preceding remarks apply to prayer as an exercise *required* of us. Let us briefly consider it as it is *performed* by us. In addition to the essentials, knowledge and sincerity, we find in it generally some things not necessary, and others positively injurious. Of the things not necessary, are elegance of style and action. Though it is not what is said, but what is felt that is regarded by God as prayer, yet even our thoughts occur to us clothed in language of some kind; and if we are engaged in conducting devotional exercises, we must not only think and feel, but speak also. But as we are addressing God who makes no account of our "good words and fair speeches," all that is absolutely necessary is that our petitions be clothed in intelligible language, so that those who are present may be able to understand and join with us. "He who refuses to join in addressing the throne of grace with his illiterate neighbor, because of his stammering lips or his inelegant style, or smiles contemptuously thereat, either lacks Christian charity, or misunderstands the nature of prayer, and underrates God's grace. He seeth not as man sees;" man looketh on the outward appearance, but God judgeth the heart. We do not, however, think that elegance of style is always or necessarily an evil. Some there are who by natural talent and proper training, speak not only fluently, but elegantly without effort. Elegance of style is or has become natural to them. In such cases, as the mind is not withdrawn from the proper exercise of prayer, we do not see that evil is done by indulging in this non-essential. The same may be said of action so far as it is voluntary, as is the case with some persons who seem to have an outward action corresponding to every animating thought. But these things are not necessary, and perhaps questionable; and none should be ashamed to "come boldly to a throne of grace," because they lack them. The "outward adorning" adds nothing to the real merit of the prayer.

Again, we sometimes find things associated with prayer which are positively injurious. Prayer uttered in a style or manner calculated to withdraw the mind from the exercise to the person performing it, is injurious. Excessive brevity is also injurious. Sometimes indeed, the heart from its very fulness fails to find utterance; a groan, an ejaculation is all that is heard. But when we undertake to lead in prayer, something more than this is, in general, necessary. Others may not feel altogether as we do, and the uncontrolled outburst of feeling might appear to them unmeaning, and perhaps disgusting. Besides, the design of prayer is not merely to submit our case to God, but also to impress our own minds with our real state, preparatory to future increased exertion on our part. Hence, we must particularize to a certain extent that each of the things sought may be laid before the mind both for present use and future reflection. Verbosity is injurious. This is an evil by which the intensity of feeling is diminished, diluted as it were, in both him who conducts, and those who wish to unite with him; and if long continued, the mind, especially of the latter, becomes wearied, interest flags, and the prayer becomes, at least so far as many of those present are concerned, a mere form of words. Feeling, the essence of prayer, is wanting. Too great length in prayer, is another fault. This evil generally arises out of the last; but sometimes from other causes, as from repetition, which shows that the person praying is confused, or that he is inattentive—speaking at random, or that he is ignorant of the true nature of the exercise in which he is engaged. Christ condemns long prayers, and vain repetitions in the Pharisees, and adds "they think they shall be heard for their much speaking." Prayers are extended to immoderate length also, by too great minuteness in stating requests, or by offering too many petitions. He who leads in prayer should remember that he engages to express desires with which others are supposed to sympathize, and in the expression of which they are expected to unite; and that however desirable it is that parties present should be entirely absorbed in so important an exercise, yet this is seldom the case. And if he continues after all interest is gone, from whatever cause, he is no longer a leader, but is doing that which he might better do in his closet, *i.e.* expressing the desires of his own soul. We might enumerate other evils connected with this exercise, such as offering unmeaning petitions—petitions for what we have good reason to expect will not be granted, as immediate and complete conformity to the Divine image; and also preaching in prayer, a practice in which some at the present day too freely indulge.

Presbytery of P. E. Island.

This court, according to appointment, met at Princetown, on Tuesday, the 12th instant, for the ordination of Mr. Robert Laird, Preacher of the Gospel, to the pastoral charge of the congregation there. In the absence of Rev. Allan Fraser, who was appointed to preach on the occasion, the Rev. James Allan commenced the solemn services of the day, by delivering an impressive discourse on Rom. 1, 16. The Rev. Robert S. Patterson, having narrated the proceedings in reference to the Call, then put the questions of the formula to Mr. Laird, and offered up the ordination prayer. Rev. Mr. Allan addressed the minister, and Rev. Isaac Murray delivered the charge to the people, after which the congregation, as they retired from the church, welcomed their newly ordained pastor in the usual manner. Of these exercises, we only need say that they were worthy of those who took part in them, and admirably suited to the occasion. The touching allusions which the several speakers made to the late venerable Dr. Keir, the former pastor of the congregation, and to his labors as a faithful ambassador of Christ among the people of his charge for half a century, must have vibrated a chord in many a heart. The day was somewhat unfavorable, yet the congregation was large, and appeared deeply interested in the proceedings.

[For the Protestant.]

Mr Editor;

Without attempting to prove that the doctrines of the Church of England, as embodied in her Thirty-nine Articles, are scriptural or unscriptural, allow me, through the medium of your journal, to ask the question, If it be consistent in those who have subscribed these Articles to believe, teach, or preach other doctrine while they remain within her pale? The Seventeenth Article, which is on Predestination and Election, reads thus:—

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he had constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he had chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent benefit of God be called according to God's purpose by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works and at length by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the mortifying of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

The language of this Article is unequivocal. It clearly does not teach what is commonly called the Arminian view of Election; yet, some who have subscribed it, teach otherwise. But without offering further remark, permit me to give an extract or two from Dr. Williams' "Examination of Bishop Tomline's Refutation of Calvinism," page 235:—

§ 12. Before I dismiss the idea of the Established Church being in danger from Calvinism, I may be allowed to submit my individual opinion with regard to "a danger,"—a substantial, not an imaginary danger, which seems to menace it from another quarter, and appears to me far more formidable. I allude to the foolish practice of some of its own clergy to inveigh against Calvinism as a frightful enemy. If I am not mistaken, the natural tendency of this is to excite the attention of the people to enquire, "what it is, which is every where spoken against?" They examine the Liturgy, the Articles, and perhaps the Homilies; and the consequence is, that they see, or suppose they see, that *they are all Calvinistic*. The most enquiring among them become dissatisfied with their ministers, when they strongly suspect that the Desk and the Pulpit are at variance. They then discover, at least they think they discover, that the modern doctrine which they hear preached in the Church is very different from that which was taught by the Reformers, and by those excellent men who drew up her formularies. By degrees they wish to learn what the Calvinists have to allege in their own behalf,—they are astonished to perceive the prevailing similarity between their scheme of doctrine, and that which they find in the Liturgy and the Thirty nine Articles—and infer their own teachers have apostatized from the faith of their pious ancestors. His Lordship asserts that "Predestination to Life, or Election, is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, *to make a conditional offer* of salvation to men through the merits of Christ. Surely never was there an Article (the 17th) so infinitely opposite to the opinion of its expositor! "Those whom God hath chosen in Christ;"—that is, according to his Lordship—"those to whom God decreed to make known the Gospel of Christ." If this be the true exposition, the compilers must mean, that those to whom God "decreed to make known the Gospel of Christ," or, to make a conditional offer of salvation, "obey the calling, are justified freely, are made the sons of God by adoption, are made like the image of Jesus Christ, that they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity!" Are there not millions to whom the Gospel is made known, and to whom is made a conditional offer of salvation, who are utter strangers to these effects? How, then, could the compilers say, that these effects are found in those who are "endued with so excellent a benefit of God as predestination to life," without pointedly contradicting an obvious matter of acknowledged fact?—P. 261, ch. iii—sec. iii., § 27th.

Bible Christian Connexion---Prince Edward Island District.

In accordance with the announcement in the *Protestant* of last week, the Annual District Meeting of the above Church commenced its Session for 1860, at the Chapel in this city, on Monday last. The attendance of Ministers and lay representatives was cheering; and the preliminary meeting on Saturday fairly reflected the satisfactory character of all its subsequent proceedings. One circumstance, however, was matter for sincere and general regret. It was found that Mr F. Metherall, the venerable and talented pioneer of our cause in this colony, was so far indisposed as to prevent his undertaking the journey from West Cape. His illness is attributed to injury received, through over exertion, during the recent awakening in that circuit. The old gentleman had looked forward to this, the first District Meeting ever held in Charlottetown, with an ardent desire to be present; but an all-wise Providence had decreed otherwise, and who is man that he should say "What doest Thou?"

On Sunday, the 10th instant, the preparatory Sermons for the Annual Missionary Meeting were preached. Mr J. Whitlock, at 10½ a.m., from Gal. vi. 14, delivered an impressive and edifying discourse. Mr. J. W. Butcher preached, at 3 p.m., an instructive and refreshing sermon, taking as his subject "Thy kingdom come." At 6½ o'clock, Mr C. Barker preached, text Rom. i. 16. On this occasion, Mr B. exceeded his usual excellence. His sermon was rich in gospel truth, profound in conception, mature in composition, and, delivered with refreshing earnestness, flowed in unbroken eloquence upon the grateful ear, eliciting everywhere manifest sympathy with his views and admiration for his varied merit. At the close of this service, two adults, recently converted, were publicly admitted to church fellowship by baptism. At this, as well as at the administration of the Lord's Supper, which immediately followed, the rich influences of the Holy Spirit were abundantly realized. Taking advantage of the delightful weather, a number of friends from the country parts of the circuit, some residing at a distance of fifteen to eighteen miles from town, attended one or more of these services, thus manifesting an active attachment to the cause. Throughout the day, the congregations were good, the influence gracious, the interest gratifying, and all seemed charmed with the entire proceedings.

The public services on Monday were well attended. At six a.m., Mr W. Woodman lectured, and his discourse was well received; at 7½ p.m., Mr J. Gale preached, with good effect, to a full house. The prayer meetings, at 9 and at 2, were also of an interesting character.

On Tuesday morning, at 6 o'clock, Jas. Kinley, Esq.—a lay representative and senior local preacher, from West Cape—applied Mr Metherall's appointment. He handled his subject with marked ability,—and afforded a rich treat to his hearers. The District Experience Meeting, commencing at 9 o'clock, having been thrown open to all members of society, was well attended. It was a season of hallowed delight, as, indeed, the "communion of saints," whether in the kingdom of grace or that of glory, must ever be. Here the aged pilgrim told in simple, touching language the ways by which his God had led him, and his increasing confidence in Him who had been the strength of his youth and was now the staff of his old age; whilst there the "babe in Christ" testified that to him, who believed, "he is precious." The meeting was protracted till near noon. There was no room to ask "Is the Lord among us or not?" At 3 p.m. the Quarterly Tea of the Charlottetown Society came off, and, although it had not been announced at any congregational meeting, the attendance was unusually large. This periodical reunion, established about 18 months since, is now eagerly anticipated and highly prized by the city friends. On this occasion, every thing in connection with it gave the amplest satisfaction. After a short time, spent by the company in conversation, singing, &c., the doors were thrown open to the public, the platform occupied, and the meeting called to order for—

THE ANNUAL MISSIONARY MEETING.

Mr Kinley was called to the chair, on assuming which, he made a brief but pertinent speech, and called on the Secretary, Mr Woodman, to read the Report. This document was quite as interesting to the friends of the Missionary Society as any of the after proceedings, embodying as it did much to cheer and encourage those who in any way labor for or aid its prosperity. The Returns showed that 267 persons have been admitted on trial for membership during the year; and, after allowing for deaths, removals, unfaithfulness, &c., there is a clear increase of 196 members in the district. The receipts for general purposes show an increase of £126 18s. 5d.; the general disbursements but £7 in excess of last year. The spiritual condition of the societies was reported to be generally greatly advanced.

Moved by Mr J. Gale, and seconded by Mr C. Barker—

Resolved, That the Report, now read, be adopted; and this Meeting rejoices in the success with which it has pleased Almighty God to crown the efforts of his servants, both of this and kindred institutions, during the past year.

Moved by Mr J. W. Butcher, seconded by Mr J. Whitlock, and supported by Mr J. Oatton, lay representative—

Resolved, That in view of the present state of society, we determine to consecrate ourselves anew to the work of winning souls.

The speeches in support of the resolutions, and from the Chair, were of a very satisfactory description; and under their captivating influence the hours sped on, and the Chapel was not thoroughly cleared until near 11 p.m. The receipts in connection with this meeting amounted to within a few shillings of £10.

Thus terminated the public services in connection with the District Meeting of 1860. During its Session we learn that action was taken on the Temperance Question, and a resolution adopted whereby seamen and members of benevolent societies are declared ineligible for church membership. Other matters, some of vital interest, were satisfactorily disposed. The greatest unanimity prevailed—ministers and lay representatives feeling that they were one. In reviewing the history of the past, the circumstances attending this District Meeting must be subject of sincere gratitude and encouragement. Five years since, and what promised of holding the Annual Meeting in this City, and that under the auspices of a City ministry. Encouraged by the past, then, let us press on, remembering that the Lord can save, whether by many or by them that have no power. Is it not written, "a little one shall become a thousand, and a small one a strong nation?"—According to thy promise, "hasten it," O Lord!—Com.

James McCallum acknowledges the receipt of £17 9s. 5d., from Lots 16 and 17, to be appropriated as follows:

Foreign Missions, including a donation from a friend £3,	£10	0	0
Seminary,	3	14	8½
Jewish missions,	3	14	8½

Brackley Point, June 14, 1860.

Never Hide the Light.

Christians as you value the hope of heaven never hide the light that God has given you, no matter how small it may be, let it shine for the glory of him who gave it, so that men seeing your consistent lives may take notice of you that you have been with Jesus. And further think how far your example may tend to decide and encourage a weaker brother on many a subject of importance. But if, on the otherhand, your practice be contrary to your profession, can you ever know how many are through your influence led into the broad road of error? B.

Burning at the Stake.—*New York*, May 14.—The correspondent of the *Tribune*, writing from Buchanan, Texas, gives the particulars of the burning at the stake of a young white man, a colporteur, and a supposed Yankee, who had with him a waggon load of books, consisting of Bibles, standard religious works, and a few copies of Helper's Crisis. The victim was stripped, covered with tar, tied to a tree over his own waggon, which was then filled with fagots and tar, and set on fire.

Victor Emmanuel and the Clergy.—The correspondent of the *Times*, in his account of Victor Emmanual's visit to Modena, says the Bishop of Modena stood before the King, mitre in hand, at the church door. He said that by the Pope's bidding, as a priest he ought not to be there, but as he was a man before he was a priest he deemed his citizen's duty to his Sovereign was paramount over his allegiance to the vicar of Christ.

MARRIED,

At Summerside, on the 20th ult., by Harry C. Green, Esq., Mr Robert Stavert, to Miss Eliza M'Ewen, both of Summerside.

DIED,

At Lot 14, on Tuesday, the 5th inst., after giving birth to three sons, who also died, Catherine, third daughter of Mr Donald M'Gregor, Princetown, and the beloved wife of Mr John M'Arthur, aged 35 years. The deceased, who bore her protracted illness with Christian fortitude, has left, besides a sorrowing husband, two small children and a numerous circle of friends to lament their irreparable loss.

"Blessed are the dead who die in the Lord."

This morning, the 16th inst., of Diptheria, aged 7 years and 6 months, George M., second son of Mr John Cairns, of this City.—[Mr. Gleaner please copy.]

At Murray Harbor, May 1st, of scarlet fever and inflammation of the chest, Margaret Irving Sengsbaugh, fifth daughter of the late David Sengsbaugh.

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

June 6—Schr. Alert, Deprait, Buctouche, laths and limestone. Steamer Westmorland, Evans, Pictou. Schr. Mary & Charles, Babin, Cape Breton, bal. Edith, Kendrick, Halifax, goods. Three Brothers, Talbot, Richibuctou, lumber.

11th—Lively Lass, Robertson, Halifax, goods. Copy, Campbell, Pictou, coal. Steamer Westmorland, Evans, Shediac. Schr. Conservative, M'Fadyen, Shimogue, deals. John Bell, M'Pherson, Sydney, coal. Bee, M'Rae, Miramichi, shingles. F. R. Goodman, Walsh, Sydney, coal.

12th—Steamer Westmorland, Evans, Pictou.

13th—Bee, Ogden, Bay Verte, deals.

14th—Steamer Westmorland, Evans, Shediac.

OUTWARDS.

June 8—Steamer Westmorland, Evans, Shediac. Pearl, Turnbull, Pugwash, bal. Sago, M'Donald, Barbadoes, produce.

9th—Alert, Deprait, Buctouche, bal. Olive Branch, Goodwin, Tatmagouche, do. Carrie M. Rich, Hardy, Boston, fish, eggs, &c.

11th—Steamer Westmorland, Evans, Pictou. Schr. Ellen Penta, Pugwash, bal. Barque William Douse, Campbell, London, G. B., timber, deals, &c. Schr. Three Brothers, Talbot, Sydney, bal.

12th—Steamer Westmorland, Evans, Shediac.

13th—Schr. Benjamin Wilks, Staples, Gloucester, U. S., produce. Bee, Ogden, Bay Verte, flour.

14th—Steamer Westmorland, Evans, Pictou. Schr. F. R. Goodman, Walsh, Bay Verte, bal.

Memoranda.

Sailed—On Friday, the 8th inst., from Bedeque, brig Solferino, Currie, for London, timber and deals, by Hon. J. C. Pope.

The ship Isabel, M'Donald, from Charlottetown for Shediac, on shore at Cocsigne Island, already reported, has been got off, and since loaded, and is now ready for sea.

Shipped by James M'Cormack, of Georgetown, in the schr. Sunny South, Hobbs, master, for Bermuda, May 30, 1860.—250 bushels Potatoes, 660 bush. Oats, 10 bush. Barley, 21½ bbls Pork and Beef, 16 bbls. Herrings, 16 bbls. Codfish, 20 boxes Eggs, 60 doz. Mast Hoops and Jib Hanks, 6 doz. Brooms and Stools, 10 cords Firewood, 300 Spars, 40 M feet Hard and Softwood Timber, 1 box Maple Sugar, 10 quintals Dry Codfish, 6 kegs Tongues and Sounds, 6 bbls Oatmeal.

The ship Ocean Bride, with settlers from Scotland for this Island, was to leave Liverpool on the 9th instant.

Liverpool, May 14.—Arrived—Rob Roy, Downey. June 2.—Loading—Hiawatha.

Appledore, May 23.—Arrived—Dashaway, Bate, had very severe weather the whole voyage, and in a heavy N.N.W. gale, 19th April, in lat. 45 N., lon. 36 W., lost deckload overboard.

St. John's, May 25.—Arrived—Zebra, Match; Margaret, Delaney; Sarah, Burke. June 2—Ariel, Bolan; Goldfinder, Walsh. 5—Grapeshot, Butterby. Cleared, June 4—Zebra, Match, for Sydney. 8th—Margaret Ann, Burke, for P. E. I.

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 & Stetson, Proprietors of the Astor House, N. Y. city.

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

Horace Greeley, 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. Wenyon & Co., Proprietors of Saratoga Springs.

Powers & Weightman, the largest Manuf. Chemists in America.

E. L. Leazenworth, Secretary of New York.

Bank of England, London, 6th 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 Dear Boyle, Ex-Asst Cashier.

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

OLIVE OIL.

FOR SALE, TWO CASKS OLIVE OIL.

JAMES DESBRISAY.

June 9th 1860.

FREE CHURCH BAZAAR.

According to a preceding advertisement, the Free Church Congregation has announced to the public a Bazaar for the second week in July, which has, however, been so materially effected, that at a meeting of Committee held on Tuesday evening, the 12th ult., it was

Resolved, That the Bazaar be postponed for a short time. It is, therefore, by and with the consent of members of Committee, deferred till the day on which His Royal Highness the Prince of Wales shall visit this City.

JOHN SCOTT, Secretary.

Charlottetown, July 12, 1860.

Farm, Crop, and Stock for Sale.

The subscriber offers for sale, by Public Auction, on Tuesday, the 3d of July next, his Leasehold FARM, consisting of 100 acres, about 60 of which are under cultivation; situate on the Princetown Road, 11 miles from Charlottetown; together with the Crops and Stock thereon.—Terms made known on day of sale.

THOMAS DARBY, jun.

Princetown Road, June 16, 1860. 3i

PRESBYTERIAN CHURCH BAZAAR

The Ladies in Connection with the Presbyterian Church on Queen Square, Charlottetown, purpose holding a Bazaar on the Fourth July next, the proceeds of which are to be appropriated to the erecting of that Church. Donations are respectfully solicited from all friendly to the cause.

The following ladies will thankfully receive contributions:—

Mrs. Keir, Princetown,	Mrs. Douglas, Charlottetown,
" Patterson, Bedeque,	" Galloway, do.,
" Murray, Cavendish,	Miss Lockerby, do.,
" Allan, Covehead,	Mrs. W. Match, Lot 46,
" Fraser, Cascumpec,	" S. Match, Southport,
" Crawford, St. Peter's,	" Jardine, Lot 49,
" K. Coffin, Mt. Stewart,	Miss Cairns, St. Peter's Road,
" LePage Charlottetown,	Mrs. Samuel Hyde West River.

The aid of friends in the adjoining Provinces is respectfully solicited. Contributions may be forwarded to the following persons:—

Mrs Thomas Bayne, Halifax,
Miss Bessie Robson, Pictou,
" M'Gregor, New Glasgow,
Mrs Millar, Tatamagouche,
" Downie, Antigonishe.

There will be an excursion trip of the *Westmorland* from Charlottetown, on the day previous, by which parties may go and return at half price.

NOTICE!

The subscriber having taken Mr William Hodgson into partnership, the business hitherto carried on by him, will in future be conducted under the style or firm of "GARRETT & HODGSON."

GEORGE R. GARRETT.

New London, 10th May, 1860. 1st 4w

MILL AND FARM FOR SALE.

To be sold, by private contract that property known as the SYDNEY MILLS, situate on Lot 34, within eight miles of the City, consisting of GRIST and CARDING MILLS, in good working order, together with 84 acres of LAND adjoining, part of which is under cultivation. On the premises are a good HOUSE 38 by 24 feet, containing eight rooms, all finished; a BARN 57 feet, and other Outhouses. This valuable Property is so well known, that a further description is unnecessary.

Terms.—10 per cent. deposit on day of sale; 20 per cent. on delivery of Deed; and the balance may remain, on mortgage for such terms as may be agreed upon, by paying six per cent. interest. Application to the owner on the premises.

ISAAC THOMPSON.

Suffolk Road, Lot 34, May 4, 1860. tf

FOR SALE.

The splendid entire horse "Gazon" rising three years old, of a handsome Grey colour, from *King of the Valley* Dam, by stock of *Revenge*; stands about 15¼ hands. As a stud horse, unquestionably sure; docile and gentle in harness; and for strength and action as a carriage horse equalled by few Colts of his age. To be seen by intending purchasers, at the subscriber's stable, Maple Bank, Brackley Point Road.

JAMES RATTRAY.

N. B.—Half the purchase money may remain for a time, as agreed for, on approved notes.

March 10, 1860.

The Largest and Best Assorted Stock of FANCY GOODS

Ever imported into the Eastern Provinces, is now offered for disposal, at Cash prices, previous to its exportation.

This Stock offers unusual inducements to Dealers in Fancy Goods, as it includes everything sold in the Fancy Goods line—Jewelry, China and Glassware, Photographic Chemicals, Cameras and Stands, Cases, Stalts, Preservers, and every article used in Photography.

The balance of Stock remaining on the 1st of October will be shipped off the Island, and intending purchasers will consult their own interests by making an early call.

JAMES McCOMB.

Charlottetown, May 12, 1860. 6w

Townships Nos. 9. 16. 22. and 61.

Tenants on those Townships and other persons indebted to the Right Honorable Lawrence Sullivan are hereby notified that the subscriber has—by Power of Attorney dated 20th April last—been appointed the Agent of the said Lawrence Sullivan, for the management and protection of the said Townships, and for the collection of all debts due to him. All persons, therefore, so indebted, are requested to make an early settlement of their Accounts at the office of the subscriber.

G. W. DEBLOIS.

Ch. Town, May 23.

NOTICE!

As it is purposed to close the business of THE BAZAAR, Great George-street, early this Summer, all persons indebted to the Proprietors are requested to settle their Accounts before 1st JUNE; after that date the Books will be placed in the hands of an Attorney for the collection of all unsettled accounts.

Charlottetown, May 12, 1860. 4w

Per "Isabel" and "Gazelle,"

And offered at very low prices for Cash, wholesale and retail,

14 Boxes TIN,
44 Bags NAILS from one to 4½ inches,
84 Kegs PAINTS,
5 Casks Linseed Oil,
86 Boxes GLASS, from 8x10 to 17x26,—cut to size and pattern.

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

☞ A large assortment of Saddlers' Goods.

—ALSO IN—

GROCERIES,

5 Bags Rice, 20 boxes Soap, Tea, Sugar, Molasses, ground, roasted and ground Coffee (the best in the City), Pepper, Mustard, Annatto, Cudbear, Currants, Raisins, Spices, &c.

12 doz. Bottled Pickles, in mixed cauliflower and onion.

WM. E. DAWSON.

May 23. 6i. Great George Street.

HOOP SKIRTS.

Just opened at the Bazaar, a Supply of

The Elastic, Self-expanding, Imperial Hoop Skirts,

with 10 to 31 springs.

May 26, 1860. M.I.&R.W—4i

DENTISTRY.

Clement F. Hubert, Dentist, (late of New-York,) begs to inform the Inhabitants of Charlottetown and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plate or with pivots.

Satisfaction guaranteed in every instance.

Filling, Extracting, and Cleansing attended to on moderate Charges.

Residence—At Mrs. Douglas's, Water-street.

Charlottetown, November 18, 1859. tf

Secular Department.

NEWS BY THE ENGLISH MAIL.

From Wilmer & Smith's European Times.

BRITAIN.

The leading event of the last week in May was the daring exclusion of the House of Lords with the privileges of the House of Commons by the rejection of the measure for the repeal of the Paper Duty, but the statement that the Government would resign was premature. It seems to be doubted now whether even Mr. Gladstone or Mr. Milner Gibson will cease to hold office. In Manchester a string of resolutions was passed against the conduct of the Tory peers, the chairman of the meeting being Mr. George Wilson, of Anti-Corn-Law League celebrity; but it must be admitted that the country has been less excited than might have been expected under the circumstances. Much of this quietude may be owing to the desire to know what Ministers will really do under an emergency so extraordinary and peculiar.

The death of poor Albert Smith has taken every one by surprise, and produced a deep feeling of melancholy. He was in the prime of life, and, before his fatal illness, never appeared better in health. His powers were very varied, and, while his success in the walks of light literature was great, he became still more eminent as a public lecturer. In this last character he was one of the institutions of the British metropolis. With the exception of Dickens there was no man living who combined, in anything like the same degree, literary with histrionic power, and in both walks the genial force of his character always stood out pleasantly.

Meetings have been held in Manchester and Liverpool for the purpose of raising a fund for the Central African Mission. At these meetings Lord Brougham and the Bishop of Oxford were present. The Christianising and the commercial spirit are sought to be combined in this movement. The country is well adapted to the growth of cotton, and the native population are simple-minded and well disposed. The travels of Dr. Livingstone in Eastern Africa have showed how much can be done in this way. It is proposed to raise a capital of £20,000, and the cost of the mission, consisting of about thirty persons, would be for the first year £4000 or £5000, and for subsequent years £2500.

We see it stated that the Government proclamation against foreign enlistment, instead of retarding, has given an impetus to the cause of the Pope in the Sister Kingdom. What with the zeal which the priests display in the way of raising recruits for Italy, and the anxiety of the peasantry to get to America, the price of labor in Ireland cannot fail to rise. The following passage from a leading article in a Roman Catholic journal in the northeast of Ireland will give an idea of the influences at work there with reference to the Italian movement:—"Of course, this proclamation will be obeyed. No recruiting serjeant will tender a Roman coin to any of our people. But no one can prevent an Irishman or a dozen Irishmen from emigrating to Rome, and living there, and joining, if they please, the forces of his Holiness. We are free to go where we please; and at present what more laudable ambition could take possession of a young Catholic Irishman's heart than to form one of those gallant spirits preparing to march under the banner of the Vicar of Christ? The very idea is sufficient to excite thousands of our young population to take part in so glorious an enterprise. To defend the rights of the Holy See, to guard the person of the Pope, to drive back the plunderers who have seized on his territories, are deeds worthy of the faithful Catholics of Ireland; and to die in a cause so sacred and so just would be a death far more glorious than could be secured on any other battle-field in Europe. May victory crown the arms of the Pope's Irish Brigade!"

Mr. Seward, the Secretary of the Atlantic Telegraph Company, has written a letter to a London contemporary, in which he affirms that an expedition has been sent out to endeavor to put the Atlantic cable into working order. If the attempt should be unsuccessful, Mr. Saward says the cable could be recovered, but he has good hopes that it may be lifted and repaired in such a manner as perfectly to restore it. The Secretary says he is far from writing in a spirit of opposition to the new company established to carry the telegraph to America by the Danish route, but he asserts that the Atlantic route is a much better one. From Valentia to Newfoundland the line is only 2050 miles long, whilst by the new route it would be 3773 miles in length.

A Garibaldi "sympathy" meeting was held in St. Martin's Hall, London, on Tuesday evening, when it was resolved to open a subscription for the purpose of "presenting a testimonial" to the Italian patriot. The subscription will take this form, it is to be presumed, for the purpose of evading any charge of illegality which might be brought against it, but of the use to which Garibaldi will put the "testimonial" there cannot be any doubt. A penny subscription was also commenced at the meeting.

Lady Franklin, whose praiseworthy exertions to ascertain her husband's fate have elicited the sympathy of the world, refuses to receive from the public treasury any return of the expense to which she has been put; but she asks, what will not be denied, the erection of a monument in some public place to commemorate the fact that he and his companions, who have left their bones, in the pursuit of science, in the dreary Arctic regions, had really discovered the North-West Passage. This generosity is the more noble, as it is understood that Lady Franklin can ill afford the outlay which a sense of duty to the departed and to mankind induced her to incur.

It is now understood that the Great Eastern will sail for New York on the 9th inst., under the command of Capt. Hall, who has been appointed to succeed the lamented Captain Harrison. The necessary alterations for this transatlantic voyage are proceeding with great rapidity. This short trip has been resolved on to inspire the confidence which the previous mishaps of the ship have impaired, and although a few excursionists may probably be induced to go with her, the trial trip will not probably prove a very remunerative business. It is expected that the Great Eastern will be in the commercial metropolis of the United States on the memorable 4th of July—the anniversary of American Independence, and a day which is always observed by our transatlantic friends with every kind of rejoicing. It is fully expected that a large sum of money will be received in the States for the privilege of inspecting the vessel, and the enthusiasm which her presence in the American waters is almost certain to excite, will probably react upon the people at home. Should the outer voyage prove successful, or even moderately so, there would doubtless be a large amount of human freight brought back, for the Americans have a peculiar zest for the encouragement of gigantic undertakings of all kinds.

FRANCE.

The Paris correspondent of the *Times* contradicts, on good authority, the statement that a serious difference had occurred between General Lamoriciere and the Roman Government. They are on the best possible terms. Lamoriciere and General Guyon continue also on excellent terms.

The shipowners of Marseilles, in a petition to the Minister of Commerce, assert that, to suppress suddenly the differential navigation duties, would be tantamount to a forced and immediate binding up of the affairs of the French merchant navy. They confess they are not able to contend with the English, who are essentially a maritime people. The petitioners demand that the transactions shall be gradually accomplished during a term of 15 years; and recommend that, in the meantime, shipowners shall be permitted to purchase ships wherever they can be procured cheapest.

It is reported in Paris that after the Chinese expedition is brought to a conclusion, the French troops will be employed in Madagascar, with a view of establishing a solid occupation of the principal points in that Island.

FRANCE AND RUSSIA.

Vienna, May 25.—The proposals made by Russia to the other Great Powers, for an enquiry into the real condition of the Christians in Turkey, occasions a frequent exchange of opinions between France and the other Great Powers. M. Thouvenel has declared to the Austrian ambassador that the Cabinet of the Tuileries has seen with regret that Russia has prematurely brought forward the Oriental question; but, as this question has been officially put forward, France considers that she acts in conformity with the interests of Europe by associating herself with the proposals of Russia—as, otherwise, a pretence would be given to that Power to assume the exclusive protectorate of the Christian subjects of the Sultan. M. Thouvenel adds, that during his embassy at Constantinople he became convinced that the hatti humayoun of 1856 will long remain a dead letter unless the Porte changes its system of government. Without recognising the urgency of the inquiry proposed by Russia, France is disposed to acknowledge its principle, and she invites the other Great Powers to do the same, leaving, however, to their agents in the East to ascertain the exactitude of the facts which have been brought forward by Prince Gortschakoff.

RUSSIA AND TURKEY.

A letter from Warsaw speaks of the concentration of Russian troops on the frontiers of Turkey as an undoubted fact. There will soon be an army of 60,000 men on the upper Pruth and in Bessarabia and Podolia. The Porte is at the same time using every effort to form a numerous army, in order to prevent Servia and the Danubian powers conquering their independence. The Turkish forces are concentrated on five points—four corps occupy Roumelia, a second army guarding the frontiers of Servia, and a third composed of 80,000 men is concentrated on the Danube, the fourth is stationed between the Danube and Black Sea, and the reserve is at Schumla.

INSURRECTION IN SICILY.

Turin, May 25.—The *Official Gazette* contains a despatch dated 24th inst., which confirms the encounter of Garibaldi at San Martini with Bavarians in the service of the King of Naples. Garibaldi had approached nearer to Palermo, the heights round which were occupied by the insurgents—an attack was imminent. General Lanza had demanded an armistice of Garibaldi without effect. An Austrian frigate, composed of three vessels, arrived at Naples on the 21st inst. A despatch from Messina, dated 21st inst., states that an insurrection had broken out at Palermo, Adderno, and Bronco Villa.

Naples, May 23.—The dispatch of troops to Sicily continues. The city is tranquil, and the police are ready to repress any popular movement.

Paris, May 25.—The *Patrie* publishes a despatch from Sicily, dated 23d inst., which states that the Neapolitan troops still occupied Palermo, but that the insurrection was making great progress at all points. Garibaldi has been joined by some of his officers, and particularly by Colonel Medici, with considerable reinforcements. He was menacing Monreale, the surrender of which would lead to the fall of Palermo.

The first encounter between the patriots under Garibaldi and the Royalist troops occurred while the latter were concentrating themselves upon Palermo and Messina. General Landi could not resist the vigorous attack, and fled to Palermo, leaving behind him four guns, 100 dead, and a great many wounded. During his two days' march to gain that city, he was harrassed on all sides by the population, and hotly pursued by Garibaldi's men.

The *Monitour* publishes the following despatch:—Naples, May 30. Garibaldi entered Palermo on the 27th May. He is master of the great part of the town. The troops were concentrated in the castle. A bombardment immediately commenced, and fires broke out in several parts of the town. Garibaldi attacked the castle at noon on the 28th of May.

Naples, May 30.—The Government is deliberating as to the advisability of sending orders to Palermo to stop the bombardment.

Naples, June 1.—An armistice has been concluded between the royal troops and the troops of Garibaldi. The armistice still continues to be observed, and will end on Sunday next at noon. The town of Agrigent has risen.

British and For. American News.

United States.

The Japanese Embassy threatens to become a ridicule. The envoys themselves, notwithstanding the extravagant puffs of administration journals, are unequivocally disgusted with their errand and their position. Their lives are a burthen, they are so stared at and bedevilled by hangers-on. The ignorance or absence of etiquette and ceremonial, which is the boast of a Republican Government, takes them altogether by surprise, and they cannot comprehend the stupendous moral elevation of the plain country gentleman who presides over the greatest nation in the world as the spontaneously chosen first officer of the people. A little more barbaric pomp and regal show would have made more impression on the semi-savage mind, than so close an acquaintance with the unshackled do-as-you-like institutions of political and social perfection. It is asserted by some wag, that the Japanese Embassy itself is a "ham;" that the princes are very common folks, and that foreign envoys at Washington carefully avoid any implication in such an absurdity. It is a new thing for the United States to be opening up new regions to commercial enterprise, and if they do make a little more fuss about it than older nations, they must stand excused by the novelty of the occasion. We shall be glad to see the practical result. In China, the American game has been to stand by and take a share of the benefits gained by French and British valor or diplomacy. We anticipate in return great advantages from our share in the Japan trade.—*Scottish American Journal*.

Death of Theodore Parker.—We clip the following paragraph from the Boston *Courier*; it gives a better idea of the character of the celebrated Divine than we have before met with.

The Rev. Theodore Parker died at Florence on the 10th of May. This news was not unexpected, as last accounts concerning him made it certain that he was on the brink of the grave. It will, however, occasion much sadness in the circle in which he moved; for he was greatly admired by his followers. He was a man of vigorous intellect; and that was all. He was not a great teacher or architect; he could build nothing. His peculiar religious notions were so near to non belief that he could scarcely, with propriety, have been ranked as a religious man. He was an unrelenting opponent; and the grave was no protection to those who differed with him during life. His assaults on Daniel Webster, which were printed in the *Tribune*, were among the most ferocious productions. He never sang the universal prayer:

Teach me to feel another's woe, to hide the fault I see;
That mercy I to others show, that mercy show to me,

But he is gone; and let no man imitate his bad qualities.

Mr. Parker was born in Lexington in the year 1812. He was the son of a farmer, and the grandson of a Revolutionary soldier. He was a graduate of Harvard College, was ordained as a Unitarian clergyman, and installed as pastor over the Second Church in Roxbury. He underwent a change of views in 1841, and soon after organized the Society which has been known as "The Twenty-eighth Congregational Society in Boston." Here he has been in the habit of fulminating upon any topic that might be current; but he was, as some one described him, at all times, a priest without a parish, and a politician without a party.

New Brunswick.

A public meeting has been held at Fredericton, and a Committee appointed to make arrangements for the reception of the Prince of Wales. The committee consists of the Mayor, the members of the City Council, the members of the Legislature residing in Fredericton, and the Sheriff of York, with power to add to their number.—*Church Witness*.

The members of our City Corporation are using every exertion to have our streets cleaned, platforms levelled &c., and everything in the neatest possible order before the arrival of the Prince of Wales. Rocky Hill is being levelled, and numerous other improvements are going forward. It has been decided to spend about £1500 in decorating the city on the occasion of the Prince's visit. This is independent of the expenses to which the government will go, and is to be raised by a tax levied on those parties in the City who now pay £5 a year and up wards.—*St. John Col. Pres.*

Canada.

Riots in Quebec.—The city chosen for the Seat of the Canadian Government for the next three years does not appear to be very law-abiding, if we may judge from the following accounts of riots copied from the last Quebec *Gazette*:—

Storming the Dorchester Bridge Toll Gate.—An act, passed during last session, authorising the levy of a toll of one half-penny from every foot passenger crossing Dorchester bridge, on the River St. Charles, came into operation on Friday last, and from morning until night the exaction of this tax was the constant theme of conversation among the people of St. Roch and Jacques Cartier suburbs. Between 8 and 9 o'clock in the evening the agitation existing on the subject took a tangible form in the assemblage of a mob of persons to the number of ten hundred who at once with shouts and cheers proceeded to the bridge, tore down the toll-gates and threw them in the river. No personal violence was used; the only subject in view being apparently to show the determination of the people not to submit to the obnoxious exaction. We went to the bridge on Saturday morning, and found that the gate-keeper did not demand the toll.

Riot in Jacques Cartier Market.—Whether it was that the demonstration of the preceding evening with reference to the Dorchester bridge, had inspired the butchers of Jacques Cartier Market with a determination to resist even the payment of reasonable taxes, we do not know, but we do know that when the bailiffs, sent for that purpose, attempted to seize the meat of a butcher in arrears for stall rent, the butchers in the market rose as one man and, knives in hand, opposed the execution of the law. Such a crowd of terrified women and children screaming, shouting, struggling to get out, and utterly careless of change or any thing but personal safety, Jacques Cartier Market Hall never saw before, and we hope never will again. A strong body of police, however, soon arrived on the spot and the disturbance was speedily quelled, and the rent paid.

Fire in Quebec.—We learn by telegraph from Quebec that a fire broke out in that city on Friday evening about six o'clock, in a large stone building on Champlain street, owned by Mr. Lampson. It was subdivided into about forty tenements, most of which were occupied by families of the poorer class, who have lost nearly everything. From Lampson's the fire spread to an adjoining house, occupied by Mr. Dwyer as a boarding house, and afterwards, a strong breeze having sprung up, it spread to the opposite row of houses, next to the wharf, six of which were shortly consumed; one of the latter belonging to Mr. Roach, and the others to Mr. Lampson and Mr. Flannigan, all occupied by laboring classes. The buildings next to the river, connected with Mr. Flannigan's Shipping Yard, containing some thirty or forty thousand dollars worth of valuable sawn timber and staves, the whole of which was speedily consumed, along with the best portion of the wharf, on which it was piled, and a large portion lying alongside. Loss about $100,000. Mr. Flannigan's timber it is understood is not insured. Mr. Lampson's property we believe is insured.

The Protestant.

SATURDAY, JUNE 16, 1860.

The English Mail, which arrived at Halifax per R. M. S. *Niagara* on Wednesday last, was received here yesterday morning. The latest advices are to the 2d of June.

The meeting of the Board of Education will be held at the Board Room, Central Academy, on Thursday, the 28th of June instant, at 10 o'clock, a.m. Teachers heretofore licensed, whose terms of engagement have expired, or who have entered into new engagements to teach *since the First day of May* last, as well as all Pupil Teachers who have completed their terms of attendance at the Normal School, will be admitted to examination at the date above mentioned.

We learn from good authority, that the Government of this Island has concluded the purchase of the Selkirk Estates. We hope the Tenants on that property will see the importance of immediately converting their leaseholds into freeholds, at once to benefit themselves and relieve the Government from paying the interest of the purchase money.

At recent meetings of the Board of Education, the following persons were examined and received License under the amended Education Act:—second or higher class, Messrs. Edward Roche, John Roche, and Archibald McKinnon, Charlottetown; First or lower class, Misses Charlotte Butler, Lot 22, and Mary McCormack, Lot 55: Messrs. John McSwain, Glenaladale, John Campbell, Lot 65, W. C. McKie, Bay Fortune, and R. D. McEwen, St. Peter's.

We have received from the American re-publishers of the British Reviews, L. Scott & Co. New York, the London Quarterly Review for April, and the North British Review for May. The Quarterly contains eight articles in all, viz: Laborers Homes, Souvenirs and Correspondence of Madame Recamier, Vicissitudes of Families, The Bar of Philadelphia—Washington's Farewell Address, Miss Nightingale's Notes on Nursing, Fox hunting, Recollections of Leslie, The Budget and the Reform Bill. The *North British* has articles on Thomas Campbell, Quakerism—Past and Present, Sir Henry Lawrence, Australian Ethnology, Poems by Heinrich Heine, Church and State, The Origin of Species, British Lighthouses, The state of Europe, and notices of Recent Publications. Both of these Reviews are worthy of a place on every Christian man's table.

At the Public Meeting held in the City Hall, on Tuesday evening last, for the purpose of adopting measures to give a suitable reception to His Royal Highness the Prince of Wales, Presiding Councillor DesBrisay in the Chair: On motion of Hon. Col. Swabey, the following Resolution was adopted:—

Resolved, That a Committee be appointed to take into consideration—in conjunction with the Corporation of Charlottetown,—the manner in which a suitable banquet or entertainment shall be given to His Royal Highness the Prince of Wales, the expense of which shall be defrayed by a subscription of the people of the Island.

The meeting was then adjourned to Thursday the 21st, at 7 o'clock p.m, at the City Hall, for the purpose of receiving the report of the committee.

Prince of Wales Rifle Corps.—In consequence of the resignation of the Captain of this Corps, the members composing it, on assembling in their Drill Room, proceeded to the nomination of officers to fill that and other vacancies. The selection of Captain Rankin's successor resulted in the following promotions, viz:—1st Lieut. John Lea to be Captain; 2d Lieut. R. R. Hodgson to be 1st Lieut., Color Sergt., W. E. Dawson to be 2d Lieut., Sergt. John Robbins to be Color Sergt., Corporal John Cairns to be Sergt., Lance Corporal McPhail to be Corporal; Privates L. Beer and C. Preedy to be Lance Corporals. At the same meeting it was *unanimously* resolved that the appointment of Capt. Haviland, as Major of the Queen's County Rifle Companies meets with the approval of this Corps.

We direct attention to the Quarterly Report of the G. W. P., published in to-day's paper, and particularly to the R. S. which refers to the labors of the Evening Star Union, Daughters of Temperance. They are doing a good work by inducing members to sign the pledge, some to attend public worship, and in ministering to the necessities of the indigent. The Union deserves credit for their perseverance amid many discouragements. They have an extensive field of usefulness before them. Will not others go up and join this Temperance band, that they may aid them in their labor of love.

Deaf and Dumb Institution, Halifax.—The Director of this Institution publishes the following commendatory notice:—Collected by three sons of the Rev. D. Fitzgerald, Charlottetown, P. E. I., £3 12s, 11d. This contribution is worthy of special notice and imitation, as being the kind act of three youths at a distance, and who, it is believed, have never seen the Institution. Valuable aid would be afforded if each School in the Province would send even a small sum, while the hearts of the young donors would thus be enlarged. Ministers who have received Circulars last year, (as yet unnoticed) are respectfully reminded that their people, if asked, will doubtless be, like others, ready to give, more or less, according to their ability, for so good and touching an object.

The Prince de Joinville recently arrived at New York by one of the Cunard steamships.

Two cases of small pox have lately occurred in this place, one of which—a very aggravated form of the disease—has proved fatal. The other, being a much milder case, has resulted favorably, and the patient is now thoroughly recovered, and discharged. The case which proved fatal was that of a young man named John M'Leod. The deceased was a married man, belonging to Carribou, and following the sea.—*Pictou Standard*.

The number of cases of Small Pox reported at Board of Health Office, St. John N. B., for the week ending June 2d, was *seventeen*; number of deaths, *two*.

The *Canadian Church Press* states that the Government intend to bring in a measure of their own, reorganizing the whole constitution of Toronto University, so as to embrace the several Colleges and include, on a satisfactory basis, Schools of Medicine and Law. Dr. Ryerson's scheme for endowing Denominational Colleges will probably be successful, unless strongly opposed. We hope the voice of Upper Canada will be pronounced on this question in a way that not even a Lower Canada majority can set at defiance.

In the United States there are about 200,000 Jews, while there are in all England only 35,000.

[Published by Order.]

REPORT

Presented by the Grand Worthy Patriarch of Prince Edward Island, at the Quarterly Meeting of the Grand Division, held April 24, 1860.

Representatives;

The return of another of our Quarterly Meetings makes it my duty to lay before you a report.

In the best sense I cannot report progress. I want documents from our country divisions. From all I can gather, however, it is to be feared, that we are rather suffering retrogression than making progress.

Certainly this is the case in the city. Nothing is more difficult than to hold a session of any of our city divisions. In the Prince Edward Division it is proposed to hold only monthly meetings. Few initiations have taken place during the quarter. If any one proposes to lecture on Temperance, as in the case of Mr. Barker, Bible Christian Minister, a few weeks since, his audience is by no means imposing. And if any from abroad propose to come and labor for our cause, we cannot so much as entertain their overture. Altogether matters among us wear but a languid appearance. Meanwhile drunkenness is still rampant around us. Every thing needs to be done, while next to nothing is attempted.

Death has deprived us of an esteemed brother during the quarter,—brother S. Westacott, of the Prince Edward Division. He was a faithful Son of Temperance as well as a true Christian. May we honor his memory by treading in his steps!

I have been glad to observe an effort made in the neighborhood of Princetown, though with what results I know not, to prevent the opening of a new drinking-house, on the ground that the conditions of the license law had not been observed.

The following resolution also, recently passed by our Legislative Council, is not without its interest:—

"Whereas the habit and practice of drunkenness is a moral evil, highly injurious and obstructive to the happiness and prosperity of the people; and whereas this destructive vice is stated, by the highest judicial authority in the Island, to be lamentably increasing amongst us; and whereas it is right and expedient to prevent the prevalence and spread of the evil by all means within the power of discreet legislation; and whereas the facility with which licenses to keep public houses and sell intoxicating liquor are obtained by improper parties, and in situations where they are not required for the accommodation of the travelling public:

"*Therefore Resolved*, That it is the opinion of this House that the whole system of licensing ought to undergo the careful revision of the Legislature, with the view of adopting a better system, in order that a remedy may be found for the evils which are acknowledged to exist."

But why all this tinkering about licenses, and the license system? Let the following things be considered:—

1. No more law can reach the root of the evil against which we contend. Not even a prohibitory law; much less a license law, whatever the stringency of its provisions. Since laws, to be efficient, must take their rise from public sentiment, and harmonize with it; and even then they will not work, unless that same public sentiment be strong enough to compel their enforcement.

2. What can legislators do to correct an evil, while they themselves lend it their countenance? Gentlemen who take their wine, even though with the utmost decorum, can never legislate successfully against drunkenness in the community at large.

Yet, 3d, we can never return pledged abstainers in any large proportion to the legislature, until the people themselves are extensively imbued with total abstinence principles.

But this, 4th, will never be the case, until Christian ministers and churches take hold of the Temperance enterprize on thorough-going principles, in earnest; and regard it as a part of their religion to aim at thus making the people sober; and rest much of their hope of success in their religious efforts upon their success in temperance efforts.

Which things I have said, not by way of discouragement, but that we may all learn to look at our work in its true aspects, and seek for strength from above to arise and do that work.

I infer, that a part of our present policy lies, not simply in exertions to build up our order,—a work by no means to be despised,—but in endeavors to re-organize the old Temperance Societies; from which our order first sprang, and apart from which it should seem that our main objects cannot be attained. Yet in the apathy at present prevalent among us on the Temperance question, little hope can be cherished in this direction. Just now, therefore, perhaps, we cannot do much more than hold together with the faithful few, and bide our time—a time which will certainly come; since vice the most deeply rooted is not immortal; and the uprising of an earnest religious spirit must surely, in due season, lead to such a warfare against intemperance among us as has never been waged yet, and such a victory on behalf of our beneficent cause as we have never yet seen.

J. DAVIS, G. W. P.

April 24, 1860.

*** Since the presentation of the above, the G. W. P. has been supplied with some interesting statements in regard to the Evening Star Union Daughters of Temperance, which he would have been glad to incorporate in his report, and has great pleasure in now appending to it. That Union, up to the close of April, had been in existence about eight months. It began with twelve members, and now numbers twenty.. They had induced twenty-seven persons, all sadly poor, and some of them sadly vicious as well, to sign the total abstinence pledge; of whom one only had proved unfaithful. Their sewing circle had made and distributed as many as seventy-nine garments to those who greatly needed them; in addition to which they had given away upwards of thirty more, intrusted to them for that purpose. Moreover important help had been supplied to the distressed in the way of food, fuel, and money. Some of those too who had thus been aided had been induced to attend upon public worship, before neglected. We see thus what the Union has done with the five pounds which they cleared by their tea-meeting last winter. They are evidently working to purpose. They are opening up a new and hopeful career in the prosecution of the Temperance enterprise. They have already begun to restore that enterprise among us to its standing and efficiency. Let them receive the countenance which they so well deserve, and that material aid which they so well know how to apply.

[For the Protestant.]

Mr. Editor,—Through the medium of your superior journal, I desire to present your readers with a few remarks, upon a subject of special interest, and of general importance. The subject is, Phonetics. Probably it is not at all new to many of your readers. If so, they need not regard these communications as addressed to them, but as written for the benefit of those to whom they may be acceptable and advantageous, to know the origin and aim of Phonetic science, what it is, what it has accomplished, and what it is, in all probability, destined to effect.

To enter deeply into this subject, comes not within my province. At present, an elaborate exposition on Phonetics, supposing I were competent to present your readers with such an one, might not possibly subserve the purpose which I have in view. My objects are these,—to awaken inquiry concerning Phonetics, and to enlist the sympathies of the philanthropic in behalf of the spelling reform.

To be able to discern what is beautiful in theory and excellent in art, argues a mind of no mean grade, but to exhibit an appreciation of the beautiful and the excellent by their adoption and practical application, evinces a desire to keep pace with the car of improvement, and a singleness of purpose creditable to their possessor.

The aim of the Phonetic movement is, "to furnish a reliable guide to orthography and pronounciation." Previous to the introduction of the spelling reform our orthography was like the sand by the sea-shore which changes its position at the instance of every surging wave. The truthfulness of this statement may be shown by giving specimens of the English language written at different periods, from the 7th to the 19th century, which we may do in a future No.

That a reform, fraught with so many real advantages, should have encountered decided opposition, is somewhat remarkable. The spelling reform did, however, meet frowns and sneers, but it has survived them both, so that at the present day even Punch's "Fonetic Nus" scarcely excites a hearty peal. Ridicule has been shown out, and reason bowed in.

By comparing Phoneticism, that is, the whole system of phonetic spelling, with the Romanic, the superiority of the former is at once perceived. Words spelled according to the Romanic analogy present a striking contrast with those spelled phonetically. The one abounds in absurdities and capricious contradictions. The other is natural, rational and philosophical. Take the following line as an illustration:—

"Though the tough cough and hiccough plough me through."

Who can pronounce the letters "o, u, g, h," which occur six times in this line? A foreigner when he had ascertained that these letters in the first word represent the sound o, would, being guided by analogy, easy to read the line thus: Tho the to co and hicco plo me thro; but instinct would lead him to suspect that something was wrong, and his natural sagacity would lead him to consult his dictionary for the pronounciation of these letters in the next word, which to his great surprise he would discover to be—uf. Then he would go on to read—Tho the taf auf and hicouf pluf me thruf. But the motto of the student of the English language who endeavors to acquire it by means of the Romanic alphabet, should be, "Labor omnia vincit," for, to ensure success, labor, patience and perseverance are indispensable. In fine, he discovers that, to elicit the meaning of this mysterious line, six keys are required to unlock the magic characters, "o, u, g, h," which are so singularly metamorphosed when brought into contact with certain other symbols. Each one of these, too, as it is found, must be labelled to prevent "confusion from becoming worse confounded." All necessary precautions being taken, the result of his labor would stand thus:—

Keys.—o—uf—auf—w—co.
Nos.—1—2—3—4—5—6.

In spelling this line with the Romanic characters, we can only approximate its phonetic representation thus—Tho the *tif cof and hilup* plow me throo. The italicised words are spelled phonetically. Spelling phonetically is simply spelling by sound. Is it either reasonable or right to spell words differently from the way in which they are pronounced? Phoneticians say, No, surely not.

For Lindley Murray we all entertain more or less regard. In his Grammar he has given a definition of a perfect alphabet. "A perfect alphabet" says he, "would contain a number of letters precisely equal to the number of simple articulate sounds belonging to the language.—Every simple sound would have its distinct character, and that character be the representative of no other sound." This definition is applicable to the Phonetic alphabets.

Before, however, such an alphabet could be provided for the representation of the English language, the language itself would necessarily undergo an elementary analysis. It has been analysed, and the analysis may be seen in a tabular form, by consulting Benn Pitman's Phonographic Manual, tenth edition. On the 29th page of this work there is a "Classification and Nomenclature of the sounds of the English language, of the philosophical accuracy of which each may judge for himself." Phonetic science is the offspring of matured knowledge.

June 12, 1860. Alpha.

[For the Protestant.]

Mr Editor:—In your issue of the 5th May, I observed a communication from George M'Kay, in defence of his conduct as a Justice of the Peace in signing Richard Pillman's certificate to obtain a Tavern License. He says that after having examined the premises, he found that Mr Pillman had even more than would entitle him to obtain a license. Now, Sir, this is very strange, indeed, when the other Magistrate who signed the certificate admitted that he had not the necessary requirements. He admitted that he was deficient in stabling, but stated that if strange horses came he would remove his own into the barn. I wish Mr M'Kay to point out the clause in the Act which provides for a man's removing his horses to accommodate travellers, as probably Mr M'Kay has a little more of the law than ever I have seen.

If Pillman had the necessary requirements, his certificates were illegal, because they were not signed by his neighbors. Mr M'Kay says that he could not have any hesitation in signing his certificate, knowing there was no Tavern within nine miles distance.—That does not prove that a grog shop was required in French River, nor does it free him in any measure from blame; for had he been a man of genuine principle, the very fact that Mr Pillman's neighbors were all against the establishment of a grog shop there, would have been sufficient to have deterred him from signing the certificate; besides it is very well known that no man of respectability who comes to the place goes there for lodgings. Mr M'Kay also asserts that none of the Magistrates living near said Tavern were qualified to sign the certificate. This statement every person in that quarter knows to be incorrect, and well worthy of the pliable J. P. who penned it. There are three living in the immediate neighborhood, all of whom are old and respectable inhabitants of the place,—men who would not lend their aid to establish a grog shop in their midst, to create riot and disorder. Mr M'Kay says that the party at the meeting who stated that he lived six miles distant did not state facts, but I can tell that worthy that he does not state the truth when he says it is not more than four miles. It is to be lamented that a Magistrate should forget his duty so far (if we ever knew it) as to come six miles from his home to another Magistrate's door to do work which the latter thought he could not do without violating his oath. Mr M'Kay says it was not for the benefit of French River that he gave it his sanction, but for the good of the travelling public. If Mr M'Kay had looked to the benefit of the place or the travelling public and not to mercenary motives, I do not think he would have lent his aid to establish a grog shop there. If he were living near to see the sad effects which it has produced; to see it crowded with boys from sixteen to twenty years of age, some staggering about under the influence of strichnine whiskey. To hear their wrangling, their revelery, their horrid oaths, and wickedness of all kinds, I think he would not stand up and try to defend himself in the public papers, but hold down his head with shame. It is singular to see the very men who are sworn to protect the rights of the community the first to step forward and establish a nuisance in a settlement to disturb the peace of Society. If Magistrates adhered more closely to the law in establishing Taverns, the travelling public might probably meet with houses where they could get a room to sit down in with some kind of comfort, and not be ordered out into the bar-room by the landlady where the stench of tobacco and rum is almost insufferable. Whilst such houses as these are Licensed we cannot expect to have better, for no person now, who is willing to keep a house in accordance with the law, can afford to sustain it.

I am of opinion that Richard Pillman's license should not only have been cancelled; but that the Magistrates who signed his certificates should have been dismissed from office, because while we have men in power who regard not law, what can we expect from society which they govern. What must such men think of the words which declare, "Woe unto him that giveth his neighbor strong drink!" far greater then must be the woe of him that qualifieth his neighbor to do so. Such men should be shunned by every well-thinking and well-meaning man, not only as Magistrates, but as members of society. I hope Mr M'Kay will see his error, and neither try to defend, nor lend his aid to the like in future.

I am Sir, yours truly,
William Campbell.

Park Corner, June 11th, 1860.

Holloway's Pills—Hospital Practice.—It is supposed by the uninitiated, that hospital patients have the advantage of skilful treatment and careful attendance. The truth is, they are too often merely the subjects upon which new students try their "practice hands." The best hospitals for the sick are their own homes, and the only medicines they need are Holloway's disease-subduing remedies. Let, the wearisome, broken-down, attenuated and hopeless sufferers from liver complaint, dyspepsia, asthma, hemorrhoids, or any of the internal maladies which baffle the profession, supply themselves with Holloway's Pills, and they can speedily work out their own cure, and smile as they remember the doleful predictions of the doctors.

NOTICE TO THE PUBLIC.

General Post Office,
Charlottetown, June 14th, 1860.

Notice is hereby given, that by an Act passed during the last Session of the Legislature, all Letters and Packets posted in any Post Office within this Island, and addressed to the United Kingdom of Great Britain and Ireland, will, on and after the 20th June instant, be liable to a fine of Sixpence if the postage thereon is not fully prepaid.

L. C. Owen, Postmaster General.

WEEKLY CALENDAR—JUNE.

○ Full Moon, 3d day, 0h. 33m., evening.
☾ Last Quarter, 11th day, 8h. 52m., morning.
● New Moon, 19th day, 1h. 10m., morning.
☽ First Quarter, 25th day, 8h. 23m., evening.

DAY MONTH.	DAY WEEK.	SUN rises	SUN sets	High water morn.	Moon rises.	Day's length.
		h m	h m	h m	h m	h m
17	Sunday	4 13	7 48	8 58	2 26	15 35
18	Monday	4 13	7 49	9 52	3 13	35
19	Tuesday	4 13	7 49	10 46	sets	36
20	Wednesday	4 13	7 49	11 37	9 20	36
21	Thursday	4 13	7 50	0 2	9 56	37
22	Friday	4 13	7 50	0 52	10 23	37
23	Saturday	4 14	7 49	1 41	10 48	35

MAILS,—SUMMER ARRANGEMENT.

The Mails for the neighboring Provinces, &c., will, until further notice, be made up and forwarded as follows:—

For Nova Scotia, via Pictou, every Thursday and alternate Monday, at 12 o'clock, noon.

For New Brunswick, Canada and the United States, *via* Shediac, every Tuesday and Friday morning at 8 o'clock.

For Newfoundland, every Monday.

For England, Bermuda and West Indies, and also for Nova Scotia, every alternate Monday at 4 o'clock p. m., viz: May 28th; June 11th and 25th; July 9th and 23d; August 6th and 20th; September 3d and 17th; October 1st, 15th and 29th; November 12th and 26th.

LEGISLATIVE DEBATES.

ELECTION BILL.

THURSDAY, March 29.

House again in Committee on this Bill—Mr. J. Yeo in the Chair. Discussion resumed on the resolution in reference to transferring the political privileges of a town from Princetown to Summerside and St. Eleanor's.

Hon. Mr. Pope—I presume there will be little opposition to the resolution before the Committee. It was, I may say, suggested by the hon. member for Princetown himself. It is absurd that a place which has only some 200 votes should have the power to return two members to this House. When this privilege was granted to Princetown, it was intended to be the capital of the county; but as St. Eleanor's and Summerside now virtually hold that position, the privilege should be transferred to them. But while I would deprive Princetown of representation as a town, I consider it nothing but right and reasonable that it should also be relieved from all extra taxes. The question will then be, are the people of Summerside willing to take the taxes now borne by Princetown upon their shoulders? I maintain that they are already heavily taxed, many of them having to pay 15s. on their houses, consequently if the principle of taxation at Princetown were adopted there, it would be an advantage to Summerside. I believe that in a town and royalty there are about 4000 acres, so the whole of Lot 17 might very well be brought in with Summerside; but I would not give it the advantage which Lot 18 now has, that of possessing extra elective privileges without any additional taxation. The hon. leader of the Opposition stated that he would support the resolution if the preamble were amended or struck out. I am not particular about the preamble, my desire is to aid the hon. member Mr. Sinclair to disfranchise Princetown, as well as to do justice to the thriving village of Summerside. The people of Lot 17, knowing this resolution to be before the House, lately held a public meeting, and got up a petition in its favor, because one in opposition to it was being sent in from Princetown. I think every person ought to see that it is reasonable Summerside should be the county town.

Mr. Sinclair—The hon. member for Bedeque seems to think there will be no opposition to the resolution. It shall at least receive what I can give. He insinuates that I desire to disfranchise Princetown, though he very well knows that I never expressed anything of the kind. When hon. members come to consider this subject calmly, and aside from party feeling, they will, I think, see that it would be an act of injustice to deprive Princetown of its privileges. It is well known that it is a place which has been laid off for a town, and that the Government holds a considerable quantity of land there. True it has not progressed very rapidly, but other places are nearly in the same position. Georgetown has made very little improvement,—in fact Charlottetown is the only place which has arisen to any importance. But this is not to be wondered at, as the Island can not be expected to support many towns. I do not see that Summerside has become so great a town that it should claim the privilege of returning two members. The Government possesses no lands there, and though it has improved rapidly the last few years, no person can tell how long this improvement may continue. Before it can have a right to this privilege it should be in a greater state of progress—it should have a population sufficient to entitle it to become the county town. The hon. member has expressed his desire to include the whole of Lot 17 with Summerside, which goes to prove that he himself thinks it is not far enough advanced as a town to warrant the proposed change. The people of Princetown have for a number of years paid very high taxes, and several new roads have been laid off in the place, for which they have had to pay besides. Certainly then it is unjust to treat them as proposed by the hon. member for Bedeque. Princetown, I believe, will become a town as no distant day, its situation is such that when the population of the Colony increases it will be built up. When our people turn their attention more to the fisheries it must rise, as its central position on the north side admirably adapts it for that trade. But while there is plenty of land to be obtained, we cannot expect this branch of industry to receive much attention, and probably some years may elapse before Princetown becomes a place of much importance; but that it will ultimately be built, few, I think, will deny. I believe there is a petition before the House from St. Eleanor's and Summerside in favor of the resolution, which the hon. member says was got up because there would be one seat in from Princetown of a contrary nature. The people of Princetown never thought of the like until they heard what was doing at Summerside and St. Eleanor's; and though they immediately started a counter petition, the time was so short that fewer signatures were obtained than would otherwise have been. If it is considered that Princetown should be deprived of representation, I would like to hear upon what grounds Summerside has a better claim.

Hon. Mr. Haviland—When this matter was first brought before the House, it took me rather by surprise; but having since given it mature consideration, I have been led to the conclusion that the claim of Summerside and Lot 17 to representation is much greater than that of Princetown and Lot 18. The hon. member, Mr. Sinclair, appears to think that the franchise is a kind of property, and that to take it away would be like depriving persons of their houses or lands. The elective privilege should never be looked upon as property, but as a trust; and because it is such, the Legislature has power to transfer it from one part of the country to another. The Legislature acted upon this principle in 1856, when it annexed Lot 18 to Princetown. The members for that place ought no longer to be called the members of Princetown, but of Princetown and Lot 18. If the people who hold town lots there have had to pay high taxes, they have possessed the peculiar privilege of voting. But if they are to be deprived of representation as a town, the taxes may be changed, and made the same as on Township lands. The hon. member for Princetown argues that Summerside is not far enough advanced to be made the county town, since it is proposed to take in with it the whole of Lot 17. But this Township may be said to contain two towns, Summerside and St. Eleanor's, which circumstance gives it a much superior claim to Princetown and Lot 18. St. Eleanor's has been the capital of Prince County for a number of years, and I believe if that county were canvassed to-morrow, a large majority of the people would be found to prefer it to Princetown. The principle on which the resolution is based is that the franchise should be taken from towns which do not increase, and given to those that do. I do not see what trade is ever to make Princetown a place of importance. Georgetown has slowly, no doubt, but gradually improved. The first time I was returned to represent it, I obtained only 67 votes, whereas at the last election, I received 149, more than double the number. It has now many respectable buildings and a considerable trade. But Princetown remains the same as when laid off by the Surveyor General; which shows that a grand mistake was made when that place was selected for a town. It is not in a central position. I would venture to say that hundreds in Prince County have never seen the site where the town was proposed to be built. Summerside is the best place that can be chosen for the county town, both on account of its position and extensive trade. When the railway in New Brunswick is completed, Summerside will no doubt rapidly increase; and I would not wonder, but I might live to see it the largest town in the Colony.

Hon. Mr. M'Aulay—I generally agree with my hon. colleague, because he displays so much common sense; but we differ a little on this subject. I shall advert briefly to the history of towns. People are divided into two great classes, agriculturists and artisans. Artisans are led to collect into one place on account of the facilities which are thus afforded for carrying on their employment; so that in all new countries, and in those emerging from barbarism, towns gradually arise. Following out this principle, and to make provision for what might naturally be expected to occur in an increasing Colony, we find that in this Island a number of years ago three places were laid off for towns. But the selection for Prince County did not prove a judicious one. The site chosen never became an emporium of trade. Another part of the county became the seat of commerce, and when we see that place, in spite of disadvantages, springing up into a town, we ought to foster it. But Summerside has, in some respects, been favored. It has been connected by steam communication with Shediac and Charlottetown. The hon member, Mr. Haviland, has prophesied that it will become the largest town in the Colony; and if we may judge of its future progress by that of the last few years, in all probability his prediction will come true. I think, however, the Committee should pause before they pass the resolution. We ought to be careful not to deprive any place of its privileges. But Princetown was deprived of its privileges long before the present resolution was thought of. It was deprived of its representation as a town when the late party in power swamped it by the annexation of Lot 18. I feel sorry that the proposal that Princetown shall cease to be a borough, should annoy a single individual; still I consider it my duty to support the resolution. But Princetown ought to be relieved from all extra taxation, and Summerside should be made to bear the burden.

Hon. Mr. Cozes—I thought we were going to be favored with the history of towns from the creation, but it turned out a very meagre affair. The disfranchisement of Princetown, which was at first rather spoken of in jest, is now becoming a serious matter. I am of opinion, as I before remarked, that since Summerside has risen to be a town, it should have a distinct representation, because its interests are becoming different from those of country districts. But the question is, should Princetown be wholly disfranchised? I see that by the new Reform Bill in Britain it is not proposed to deprive small old boroughs totally of their representation, but to allow them to return one member. Now we may adopt this principle with respect to Princetown, by leaving it one, and giving the other to Summerside. Princetown could not reasonably complain at such an arrangement; and as Summerside is only rising into a town, one member would be sufficient for it at present. When it becomes as large as Charlottetown it ought then to be allowed another. I think the House should make some regulation now respecting the building of Summerside; the streets should be made at right angles, and also of a certain width. The site is an excellent one, and if it be only properly laid off, it will make a very pretty town.

Hon. the Speaker—I would like to know from the hon. member who has just sat down whether he intends to include Lot 18 with Princetown in his proposal to give one member to each, for as long as that is the case Princetown may be said to have no representation. To give only one representative to Princetown, along with Lot 18, would disfranchise the town altogether. If it were placed in its former position, by being separated from that Township, one member would not be so objectionable. But the suggestion of the hon. leader of the Opposition I can never agree with. If the present representation of Princetown is to be taken away, it shall be without my concurrence, I cannot understand what the Government has to do with Summerside. There is no Government land in the place. If the representation be given to it, property there will rise; but it will fall in Princetown, and thus cause a loss to the Government which, I think, is one of the strongest arguments against the proposed change. Princetown has been rather unfortunate. Had the public buildings not been taken away, it would have made some progress. I know that persons there took out timber with the intention of building, but they proceeded no further when they learned that the public buildings were to be erected at another place. I am sorry that Princetown appears to be doomed. First it was deprived of the public buildings, then Lot 18 was joined to it, and now it is proposed to disfranchise it altogether. It is one of the oldest settlements in the Island, and though the people there have been paying heavy taxes, they have made very few claims upon the Government. I think it would be unjust for the Legislature to deprive Princetown of the last privilege it seems to possess. I never thought that the proposition of the hon. member for Bedeque was to be more than a joke. I regret that my colleague made any reference to the place, as I feared the consequences. The Committee, I trust will negative the resolution before them. But however hon. members may be disposed to act, I shall give it all the opposition in my power.

Mr. Coffin—Before representation be given to Summerside, something else should be taken into consideration. No arrangement has yet been made there respecting public buildings, and other things which require to be attended to in every town. In other places, when a town is laid off, the people generally elect magistrates, who have the power to regulate all such matters. Some provision of this kind should be made in Summerside before it can have a claim to representation. Again, we should ascertain what it will do for the general revenue, before we give it this privilege. I consider the House ought to defer this subject for the present, and no doubt the enterprising people of that place will make application for the necessary regulations.

DAVID LAIRD, Reporter.

Miscellaneous.

Kindness among Red Indians.

An educated American told me a circumstance, proving, in a most affecting manner, how capable the Indians are of liberal charity, even in their own poverty. About twenty years back, he said he was travelling in the savage north of Wisconsin. He and his two comrades had expended all their provisions. It was winter, and deep snow covered forest and plain, so that they found difficulty in advancing, and could not possibly kill any game. They marched on for three days without sustenance, and were in a state of deep distress. At length, to their delight, they discovered an Indian lodge, entered it, and begged some food. Unfortunately, the Indians had none to offer, and replied to their guests' complaints with others even worse. "We," they said, "have been fasting nearly as many weeks as you have days. The deep snow has prevented us killing any thing. Our two sons have gone out to-day, but they will return as usual with empty hands. Other Indians, however, live twenty miles to the north, and it is possible they are better provided than we are." The American and his comrades, tortured by hunger, set out at once on snow shoes to try their luck with their neighbours, but they had scarce gone four or five miles when they heard a yell behind them, and saw an Indian hurrying after them on snow shoes. "Hi! hallo! you men stop! Come back!" "What's the matter!" "Our lads have returned. They have shot a deer, and brought it home. We have now a supply, and I have hastened to tell you of it." The European travellers turned back, and were stuffed with food, though the deer was small and the family large.—*Kohl's Wanderings Round Lake Superior.*

Facts for Parents.

A number of Physicians, practising in New York and in Brooklyn, having "compared notes," have come to the conclusion that one leading cause of the great mortality among children, *arises from their being left too much to the care of servants.* It has been observed that children who are taken care of by their parents, undressed and put to bed by them, and by them dressed in the morning, and kept under a loving mother's eye during the day—are, as a general thing, far more healthy, good-tempered and intelligent than such as are left almost exclusively to the care of servants. In addition to this, it must be remembered that most of the accidents which happen to children whereby they are seriously injured, and sometimes crippled, maimed, or rendered idiotic, occur through the negligence of those in whose care they are left by unthinking or unloving parents. Parents who love their children would do well to give these statements their earnest consideration; for if they are *true*, the facts on which they are predicated lie at the very basis of domestic well-being and happiness.

High Prices of Books in Early Times.

Books in all ages have brought fabulous prices. St. Jerome says he ruined himself by buying a copy of the works of Origen. A large estate was given for a Treatise on Cosmography, by King Alfred in 872. Two hundred sheep and five quarters of wheat have been exchanged for a single Homily in the thirteenth and fourteenth centuries. In our own times an illustrated copy of Macklin's Bible has produced five hundred guineas. A yet more superb copy is actually insured in a London office at $15,000. The "Decameron," of 1471, was brought at the Duke of Roxburgh's sale in 1812, by the Duke of Marlborough for $11,300.

A CURE FOR THE MILLION!

HOLLOWAY'S OINTMENT.

IS HOLLOWAY'S OINTMENT GOOD OR BAD? IF BAD, WOULD THE WHOLE COMMUNITY in all parts of the world allow themselves to be grossly deceived or imposed upon for a quarter of a century? It must be apparent that the medical profession in every climate would, as in duty bound, make their voices heard against it. Would it be tolerated that millions should buy it and use it year after year if there was any thing better to be had, or were it not now known to be the most powerful remedy ever discovered for the cure of ulcers, wounds, sores, skin diseases, and other external ailments? Let any one ask himself the question, and decide for himself.

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All the medicines in the London Dispensaries would rarely benefit, much less cure, any chronic cases of contracted or stiff joints; whereas if this invaluable Ointment be effectually rubbed into such parts (twice a day, the benefit will be immense. Paralytic patients even can derive advantages from this fine remedy, and from no other.

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Scorbutic humors arise from an impure state of the blood, and in most cases the liver and stomach are the organs at fault. The Pills will speedily restore these to a healthy action; while the Ointment, if well rubbed in at least twice a day, will soon cure any case of the above classes of skin diseases, by totally eradicating them from the system. Soldiers, sailors and miners, use this famous Ointment in all parts of the world.

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Beware of this dangerous and stealthy complaint, which frequently creeps upon us at first by a simple swelling of the feet, and very little notice is taken of this, perhaps, till the legs begin to swell. There, again, the root of the evil must be looked for in the liver and stomach; therefore set to work earnestly by taking these famous Pills according to the printed directions, and by rubbing the Ointment very effectually into the swollen parts. Live principally upon solids, avoiding the use of slops, and everything that will derange the stomach and liver. Most cases readily yield to the combined influence of the Pills and Ointment.

DISORDERS OF THE KIDNEYS, STONE AND GRAVEL.

In any of the above complaints more benefit may be derived in twenty-four hours by adopting the following simple means than is frequently brought about in six months by any other treatment. In bad cases, if a small pot of the Ointment be rubbed into the small of the back, over the region of the kidneys, it will quickly penetrate, and, in most cases, give immediate relief; but perseverance is necessary to effect a cure. Six or eight of the Pills should be taken nightly, according to circumstances. Whoever tries these Pills and Ointment will not do so in vain, but, on the contrary, the result will be most wonderful.

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These cases are of so serious and frequently of so dangerous a nature, that the Ointment would not be recommended unless the Proprietor was sure of its effect. It will cure when every other means may fail, if applied immediately, and not when the patient is beyond recovery. It is a sovereign remedy for sore throats, under any circumstances. Any settled coughs, cold on the chest, or wheezing, even if of twenty years' standing, will be promptly removed. Mothers should rub this remarkable Ointment into the chest of their infants whenever there may be any hoarseness, tightness, or anything else affecting the breathing or otherwise.

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It promotes its health and vigorous growth.
It is not greasy or sticky.
It leaves no disagreeable odor.
It softens the hair when hard and dry.
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It affords the richest lustre.
It remains longest in effect.
It costs three shillings for a half pint bottle.

TESTIMONIAL.

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Messrs. J. Burnett & Co.—I cannot refuse to state the salutary effect in my own aggravated case, of your excellent Hair Oil—(Cocoaine.)

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

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

Yours, very truly,
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Ayer's Sarsaparilla.

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 hereditary 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, Syphilis 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.

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for all the purposes of a Family Physic, are so compound 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.

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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—

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