

# The Potestant

AND EVANGELICAL WITNESS.

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

Vol. 1.

Charlottetown, Prince Edward Island, Saturday, December 10, 1859.

No. 23.

## The Potestant,

AND EVANGELICAL WITNESS,  
Is issued every Saturday Morning, from HAZARD'S Print-  
ing Office, South Side Queen Square.

DAVID HAZARD, Editor and Proprietor.

Twelve Shillings if paid within the first quarter after  
being taken, or from the date of the last payment; Three-  
teen Shillings, if paid within the second quarter; Four-  
teen Shillings, if paid within the third quarter; after  
which, Fifteen Shillings will be charged.  
Advertisements inserted at the usual rates. (To pre-  
vent discrepancies, all advertisements should be sent to  
the Office before 3 o'clock on Friday.)

### THANKSGIVING HYMN FOR 1859.

We bless thee, O Lord! and thy praises proclaim;  
For goodness and salvation, and glory to thy name!  
We'll sing of thy praise till we reach the bliss above;  
Thou join with the angels to sing evermore!

We bless thee for freedom on land and on sea!  
That we have no master, Jehovah, but thee;  
Our Bibles be open, and none dare invade,  
To shut up thy temple or make us afraid!

We thank thee for peace on the land of our birth!  
For gladness and sunshine around our own hearth;  
For kindred and friendship thy name we revere;  
And all thy kind gifts in our family cheer!

Through the earth is so fair, and although thou hast blest  
Our own happy portion above all the rest;  
We thank thee that, whilst thou hast given such bliss,  
Thou yet hast provided a better than this!

We thank thee, dear Lord! for the gospel of peace:  
For the Church's prosperity, health, and increase;  
For her life and her power bestowed by thy hand;  
Restored her more freely all over the land!

And now, dear Lord! shall our song here an end,  
Without a thanksgiving for our own friend;  
To our Saviour and Brother, Redeemer, and Lord,  
Hosannah! Hosannah! with sweetest accord!

—Legon.

### Revival in Ireland and Romanism.

The following statement is made by an intelligent  
friend from facts ascertained by careful personal investi-  
gation:—

One of the most gratifying features of the revival in  
the north of Ireland is the conversion of Roman Catho-  
lics. In lately visiting that country we have met with  
numerous examples of such conversions, and the result  
which we have invariably found has been a thorough  
abandonment of popery—a clear conception of the  
central doctrine of the gospel—the earnest prayer that all  
Roman Catholics may be converted—a longing desire  
to read the Scriptures—a delight in prayer and praise  
—an entire dependence on God as the giver of every  
good and perfect gift, and an unqualified testimony that  
this blessed change has been effected by the Holy Spirit  
alone.

When making our inquiries of the parties themselves  
thus brought from darkness to light, we have received  
lamentable testimony that the priests of the Church of  
Rome prefer that their people be brought up in entire  
ignorance, rather than allow them to attend a school  
where teachers may be Protestants; that even in the  
north of Ireland, the priests teach the grossest supersti-  
tion and idolatry; that they are most careful in making  
their poor deluded people believe that all who are not  
of the Church of Rome will be eternally lost; and that  
it is not a sin to kill a heretic, provided, as one of the  
converts stated to us, we can do so "as with a spoonful  
of water"—meaning, that if they had the power, and it  
cost little trouble, every Protestant ought to be killed.  
We also found that the priests insist on the strongest  
possible aversion to the Bible.

In our investigations also, we have had striking  
evidence of the importance of controversial tracts and  
lectures on Popery; of the incalculable good that is done  
by preaching the gospel in the open air in districts  
where Romanism abounds; and of the necessity for  
planting missionaries, fitted for the work, in every  
locality where Roman Catholics are found to congregate.

It is our pleasing duty to record, that the pious ef-  
forts of Protestant ministers and missionaries towards their  
Fellow Catholics, as will appear in the sequel, have also  
been much blessed of God to the saving of souls.

We shall now give one or two of the statements made  
to us by the Roman Catholic converts themselves, which  
cannot fail to be interesting. We shall, of course, omit  
all names of places or persons.

The first case we shall refer to is that of a woman of  
about thirty years of age. Her mother being a Romanist  
in the strictest sense, she was brought up most care-  
fully in all the rules of the Popish Church. She hap-  
pened to go one evening to an open-air revival meeting,  
and came home very weak. She began to see that it  
was no bodily affection that troubled her, but her sin  
against God, and instead of sending for the priest, she  
sent for a Presbyterian minister. After a short conver-  
sation with him she fell into great mental agony. She  
said she had been brought up in grievous error, that  
prayers to saints were of no avail. Still the thought  
of leaving her "old religion" gave her intense  
pain,—and also the effect that such a change would  
have upon her poor mother, and what she would suffer  
from her Popish acquaintances. She fell down on her  
knees, in this agonizing state, and prayed to the Virgin  
Mary. She prayed again and again. No peace to her  
troubled soul. Her mother appeared to be opening before her,  
and she sank into the deepest despair. At last she  
prayed to the Lord Jesus. She found a little peace.  
This gave her encouragement to pray again. She  
prayed again and again, and found peace. She was  
then directed to her Bible, and found peace and joy in  
reading the Scriptures. Her Popery has now aban-  
doned her. She sees now that prayers to the  
Virgin can be of no avail, and that none but Christ  
Jesus can pardon sin. She suffered much trial from  
her mother, but "praise be to God," she said, "I have  
been able to withstand all temptations, I am now living  
in entire dependence on God." "I now feel great  
joy, and all the follies of the world are no more  
a delight to me."

The next case we refer to is that of a very intelligent  
young woman who had been a collector in the Church

of Rome. Her parents were both Romanists, but some  
time ago she was employed in a Protestant family as  
servant. She became very much interested in a hymn-  
book her mistress was in the habit of using; so much  
so, that she began to consult some of the hymns to  
memory. She confessed this to the priest, and of course  
the priest gave her an instant prohibition, and made  
her promise that she would henceforth cease from read-  
ing the hymns. She however broke her promise, read  
the hymns again, and asked her mistress if she would  
allow her to go to church. She then began to have a  
thirst for the Bible, and when her mistress would  
retire at night, she would steal up to the parlor for a loan  
of the Bible, and pore over it eagerly. She then went  
to a revival meeting in the church, was laid prostrate,  
and in a short time was found praying to the Lord Jesus  
to have mercy upon her. She found peace. She said  
also that, "I never thought of praying to the Virgin  
Mary. I now see she is no other than a saint in heaven.  
It is folly to confess to a priest. I wonder I ever did  
so. Praise be to God, I was blessed, and now I am  
free."

The priest visited her, and endeavored to terrify her  
by saying, that if she became a Protestant she "Holy  
Eucharist, which she had received from his hands,  
would burn in her soul in hell throughout eternity."  
The same man visited her, repeated the same extranor-  
dinary statement, and asked, "If she left her old faith,  
she would become a prostitute and fall into the most  
horrible sin." But she was steadfast. Nothing moved  
her. She enjoys light and happiness, and prays ear-  
nestly that all Roman Catholics may be converted.

The next case is that of a very young and ignorant  
girl, and we refer to it chiefly because it illustrates so  
boldly those who have been converted speak to their  
parents, whom they formerly respected with the greatest  
reverence. This girl was unable to read, and had been  
convinced of her sin in the family for her sake, she  
began to think, "Surely there is not such a difference  
in the Protestant Bible as I have heard there was, seeing  
my mother uses the Douay Bible in its stead." She  
went to an open-air meeting and was carried home to  
her mother's house prostrate. Her mother desired  
of showing that he did not use what might seem to be  
undue influence, asked her if he would send for a priest.  
She said, "Yes." The priest came, and requested her  
to "bless herself," that is, to make the sign of the cross.  
To his surprise she said, "What good will that do me,  
sir?" He then asked her to confess to him. But she  
said as resolutely said, "No, sir, I won't confess to you;  
you can't pardon sin; none but God can pardon sin."  
He said, "You confessed before, why not now?"  
Before, I was blind, now I see, was the answer.  
The priest left, and she never thinks of praying to the  
Virgin now, but to the Lord Jesus Christ, and is most  
desirous to be able to read the Bible, and that her  
parents may be converted.

Another Roman Catholic, about twenty years of age,  
stated that she first began to see that her religion was  
wrong by reading controversial tracts, particularly the  
tract called "Where was our Religion before Luther?"  
She then attended controversial lectures on the doc-  
trine of Rome, and when the revival meetings began  
she attended one of them, and was brought to a full  
knowledge of the Savior, and is now a most attentive  
reader in a Protestant Church. She found peace in prayer  
to the Lord Jesus, and takes a great delight in the reading  
of the Scriptures.

Another case illustrates chiefly the trials which con-  
verts from Popery have to endure from their own  
relatives. She is an intelligent woman, upwards of  
twenty years of age. She was brought up with great  
strictness in the Popish Church, and her relatives are  
all Romanists. She had been in a Protestant meeting,  
and read the Bible at family prayer. She confessed to  
the priest that she read the Bible, and he demanded  
that she should leave the family. Being unwilling to  
do this, he sent for her father. Her father having  
known the object of the priest's visit, did not attend  
him, but she was brought to a full knowledge of the  
Savior, and was not to leave her present place until the priest  
could find her another. From reading the Bible she saw that  
the Romanist system was wrong, and was in great terror  
of the priest and her parents. She went to an open-air  
revival meeting, heard a sermon from the text, John  
iii. 18, "God so loved the world that he gave his only-  
begotten Son, that whosoever believeth in him should  
not perish, but have everlasting life." After that  
sermon she became anxious about her soul, and  
inquired when the next meeting would be held. She  
was informed that it would be held that night week.  
She longed so much for the meeting that she thought  
the week would never be done. When the meeting  
night came she attended, was laid prostrate, and found  
herself crying to Jesus to have mercy upon her. All  
thoughts of Popery immediately left her.

The priest paid her a visit, and asked her, "What  
was the matter?" "My sin, sir," was the answer;  
"but thanks be to God, I have found peace in the  
Lord Jesus Christ." The priest then commanded her  
to confess to him. She answered, "It is of no use to  
confess to you; I find you are a sinner like myself,  
and the Bible tells me I am to confess to God alone.  
You, sir, can never pardon my sin." The priest,  
Jesuit-like, said, "Did I ever say I could pardon sin?"  
She answered well by saying, "I never asked you  
whether you could, but I have got the truth by  
reading the Bible, which you never taught me."  
The priest then said, "It is not right for you to read  
the Bible." She said, "Two texts tempt me, sir;  
the one is 'There is but one Mediator between God  
and man, the man Christ Jesus,' and the other is,  
'Whosoever believeth on him shall not perish, but  
have everlasting life.'" "But," says the priest,  
"the Protestant Bible is corrupt." "I have got a  
great deal of light and comfort from the Protestant  
Bible," she replied, "which you never get from you."  
"You said damaged," he said. "My mind, sir,  
was never so clear as now," she answered. The priest  
then left her.

Her parents had been informed of her change, and  
she told them a visit. On the Sabbath morning her  
father gave instructions that all must go to the Popish  
chapel that day. She said, "Father, I cannot go; I  
must go where I shall hear the gospel preached." He  
said, "She must go," and her sister, on whom she had  
placed all her salvation, said, "If she went to a Pro-  
testant chapel, she would be branded with a mark."  
They all left the house together, and when they had arrived  
at the door of the Protestant church the following most  
painful scene occurred. She said, "Father, I must go  
here," she replied, "Well, Mary, are you best to  
go?" "Yes, father, my conscience tells me so."  
The father then said, "I wish my hands were of  
lead. I shall call you no longer daughter, and you must  
call me no more your father, neither can you say you have  
a mother or a sister. I renounce you altogether."

"Well, father," she modestly said, "I am very sorry for  
it, but God bids me go here, and I must obey Him."  
Now, notwithstanding this heavy trial, she is perfectly  
happy, and earnestly prays that her people may be con-  
verted. On the morning on which she made the above  
statement to us, she had received a letter from her  
mother urging her to put all her trust in the Lord, and  
he would sustain her in all her trials. She sees in this  
an answer to prayer.

We shall now address one or two of those bearing upon  
this most blessed work of God the Spirit as a whole, in  
order that the Christian public may be more and more  
convinced of the great fruits this work is likely to pro-  
duce in the north of Ireland. We shall first address  
facts relating to the increased attendance at church,  
prayer-meetings, and Sabbath-schools, all of which came  
under our own personal observation.

In one church in Belfast, during the last few months,  
100 additional heads of families have become seceders.  
This is equivalent to 500 souls. In connection with  
this, there was an increase in the Sabbath-school  
of 300 in a single month. On the Sabbath afternoon  
on which we had the pleasure of being there, we observed  
in the Sabbath-school men most respectably dressed  
coming in, upwards of forty-five and fifty years of age,  
sitting down to learn the truths of the gospel, and we  
heard one of the teachers going forward to these men  
and saying, "Are you coming to church to be taught?"  
and they answered, with the docility of a child, "We  
are coming, sir, to learn."

In another church the usual number of new communi-  
cants to the Lord's Supper was from twelve to twenty.  
At last communion it was 250, and the congregation  
that had more satisfaction with every one of the 250  
than with the twelve or twenty. In connection with  
that church upwards of 2000 attend every Sabbath  
morning and afternoon for religious instruction. There  
are also forty instruction classes, held on a week-day  
evening, for teaching grown-up people to read the  
Scriptures, attended by upwards of 1000 individuals.  
Besides prayer-meetings during the week, there is a  
prayer-meeting every Sabbath morning at half-past  
eight. We had the pleasure of attending it, and found  
it to be a most delightful meeting, with an attendance  
of nearly 300 people.

Another church has become so crowded that they  
are obliged to extend the building and to erect a new  
school-house.

In another church the usual number of new communi-  
cants at the Lord's Supper was eight, but at last  
communion it was 100. Formerly there was no prayer-  
meeting in connection with the congregation, now there  
are two a week, with an attendance of upwards of 200.  
We shall now address some striking facts in regard  
to the sale of the Scriptures and religious books in Bel-  
fast, since the divine work has begun.

One bookseller says, "The sale of the Scriptures has  
increased with us dreadfully. In market days I sell  
more in a single day than I did before in a whole week."  
As to some religious books, I found them almost a  
drug in the market, but now I have a great demand for them,  
and as to small tracts I can make no comparison, the  
demand has been so great.

Another bookseller says, "The sale of Scriptures with  
me has increased fearfully. In market days I find  
the young men from the country coming in to buy a  
penny or a shilling packet of tracts, that they may  
take them to their parents, and distribute them  
amongst their neighbors. Such books as J. Angell  
James's *Amazing Inquirer*, Newman Hall's *Come to  
Jesus*, *Follow Jesus*, and *Now*, are in great demand.  
Also Boston's *Fourfold State*, the tract called *The  
Sinner's Friend*, and Bunyan's *Pilgrim's Progress*—  
Belmont.

Revival Intelligence.

DUMFRIES.

At the Wray Church, on Wednesday evening,  
a medical student, who has been addressing large  
revivals in Dumfries, gave some account of the work  
now going on there. At the close of one meeting of  
the 200 persons, and of 1000 tracts, and of 200  
anxious states. The people were dismissed five times  
in the course of the evening, but refused to leave till  
a late hour. In a small room connected with the hall  
where this meeting was held, a boy addressed a number  
of children regarding their salvation. After that  
meeting they met again, and were afterwards found  
in groups by the roadside praying. Many young men  
in this district are actively engaged in making known  
the truth.

DUMFRIES.—THE CARBURETT'S CLOSE MISSION.

I went on Wednesday night to the Carburett's  
Close meeting. From several sources I had heard of the  
meeting, and was glad to see it was so well attended.  
The first thing that strikes a visitor in the  
proceeding at the head of the close, in the High Street  
accompanied by the distribution of handbills. This  
was going on when I went, a little before half-past eight,  
and the place might be called a scene of confusion.  
The room was crowded, and a good number  
went down to the meeting. I need not attempt to  
describe the locality—the narrow entrance to the close,  
but the locality, with its gradual widening towards  
the foot, till you lead in the court or square, where is  
the place of meeting, Whitefield Chapel. The room  
was about a third full at the commencement, but by  
degrees the place filled, so that towards the close, be-  
tween two and three hundred might be present. The  
most part of so many coming to such a meeting in such  
a place is surely interesting. I had a letter from  
a friend who called some of the old or belated  
placards. The audience was composed of all sorts—old  
women and men with faded clothes—young lads with  
faces fresh from the workshop—besides many respect-  
ably dressed working people, and one or two of a better  
class. The order and decorum observed was surprising,  
and though a policeman was standing at the door, I did  
not see that his services were required. Mr. Gall  
presided, assisted by two other fellow laborers, and a clergy-  
man, who happened to come in. There was also present  
a convert from Ireland, who had given an account of  
himself on the previous evening. The services consist  
of simple praise, prayer, reading a few verses with short  
comment, notices of what is doing elsewhere, and re-  
marks from the Chairman at the close. The first meet-  
ing came to a close about half-past nine, or ten minutes  
before, when all who felt anxious were invited to wait.  
A second meeting commenced, the number who waited  
being about sixty or eighty, consisting of old and young  
—the majority females—very many young people.  
After praise (to the tune of Colwell), the only one sung  
during the whole evening, the whole fell on their  
knees and joined in prayer, conducted by one of the  
previous speakers. The anxious were then disposed  
into groups and conversed with. The faces of all were  
serious; many showed considerable emotion. This

continued till about 10.30, when, after kneeling in  
prayer, and singing a verse or two of a psalm, the  
meeting broke up. I could see several, however, linger-  
ing about the table and near the door, as if for further  
conferences. On the way up the close, you might  
have seen small bands of two and three, speaking on  
the great subject. I forgot to mention that it was  
stated that a deputation, consisting of several of the  
female members of the mission, had gone that evening  
to a public work in the neighborhood to initiate a branch  
prayer meeting. The meeting on Sabbath last was so  
crowded that a second congregation was summoned off  
to a large apartment in the neighborhood. The number  
of children at the Sabbath-school was stated to be 280.  
—DUMFRIES.

At the Religious Institution Rooms, on Tuesday, the  
Rev. Mr. Simpson, of Perth, stated that the district  
in which he resides is studded with prayer meetings;  
within a circuit of two miles there are no fewer than  
twelve. He had attended those meetings, and heard  
laboring men offer up such prayers as made him feel  
shamed of his own devotion. He said that ministers  
do not now attempt to give laborers sermons at their  
meetings, but merely to make a few remarks on a pas-  
sage of the Bible. At the close of one of the meetings  
held in a farm-house lately, a great many remained  
behind in an anxious state. Amongst them was a farmer,  
70 years of age, the wealthiest individual in the district.  
In conversation, he said, that though the greater part  
of the other desired prayers to be offered up for a new  
meeting, he found that he had neither part nor lot in the  
matter, but that at the same time he might be prayed  
for as well as the others. This old man stated some  
time afterwards, that when he went home after leaving  
the prayer meeting, he took up the Bible, and earnestly  
prayed that God would direct him to some passage that  
might be suitable to his case. He turned up Proverbs  
i. 25—"Turn ye at my reproof; behold, I will pour  
out my Spirit upon you; I will make known my words  
unto you." He is now in a very hopeful condition.  
Mr. Simpson also related some remarkable cases of ap-  
parent conversion amongst the young.

COLERAINE.

Mr. Gilchrist, of East Gorbals Free Church Mission,  
has received a letter from a friend in Coleraine with  
good news from that quarter. Mr. H.— says—  
"You will be glad to learn that there is very little de-  
jection, and those who professed to have received  
Jesus as their Saviour, brother, friend, and walking in  
the light as children of the light, and worthy of the  
name whosoever they have been called. Great is the  
number of those who are endeavoring to perfect holiness  
in the fear of the Lord. We have great follow-  
ing meetings of all denominations, and while enjoying  
blessed communion with the saints of God, I am  
often constrained to sing—  
"And if our fellowship below,  
In Jesus be as sweet,  
What heights of rapture shall we know,  
When round the throne we meet!"

These meetings are of great benefit in building up  
the young and inexperienced. I advise you to try  
them. Get those who know by blessed experience that  
God, for Christ's sake, has pardoned all their sins, to  
lead the way. They will be converted, and you will  
see the effect it will have. We had dear children here,  
standing up on forms that they might declare the riches  
of the grace of God in Christ Jesus, and old men,  
quivering on the brink of fate, declaring what great  
things the Lord had done for their souls. Strong men  
meeting to learn, acknowledge the power of God's Holy  
Spirit, and the blessedness of the man who tasted of His  
sweet forgiving love. Would to God I could get my  
father's consent to visit you for a short time. I have a  
great deal to tell you, and I have not heart long to  
be absent from you. God amongst His people in Scotland.  
You have our fervent prayers that He who has begun  
such a good work will carry it on.

LONDON.

The Banner of Ulster states that the revival services  
in Trinity Church, London, have been attended with  
good success. The pastor, the Rev. Mr. Campbell,  
has, from the first, been a truly zealous  
laborer in his Master's cause. The fruits of his exor-  
tations have been evinced, among other things, by the  
greatly increased attendance at his church, and, more  
especially, by the fact that, at his last communion, the  
number of persons applying to be admitted to the com-  
munion was almost double that which had ever come  
forward upon any previous occasion. At the preceding  
communion, also, there was a great increase; and all  
this, it is stated, is attributable to the revival work  
in St. Paul's Chapel of Eton, York Road, a similar  
"awakening" has taken place. Revival services are  
now held there, in which the deepest interest is mani-  
fested. A minister who has taken a deep interest in the  
Revival movement, and who has just returned from  
England, testifies to the genuineness of the reviving intelli-  
gence, that, in one of the most extensive manufacturing  
establishments in that great seat of commerce, the work  
of the Spirit has commenced in a manner as extraordi-  
nary as hopeful. Not even in Ulster have the effects of  
the "awakening" been more marked with real con-  
version.

Rev. H. Gratton Guinness.

Many of our readers are familiar with the name of  
the Rev. Henry Gratton Guinness, having so often seen  
it recently in connection with evangelic labours in  
Great Britain and Ireland. We are gratified to state  
that he has now come to America, and is at present in  
Philadelphia. On Saturday afternoon last he preached  
his first sermon, this side the Atlantic in Joyce's Hall,  
and though but about a half-hour's notice had been given,  
a large congregation was in attendance. A preparatory  
prayer-meeting, conducted by the Rev. John  
Chambers, was held at half-past three o'clock, and Mr.  
Guinness entered at four o'clock, and after a brief prayer,  
commenced his sermon. He is a very young man,  
English only twenty-four years old; his figure is rather  
slender, his complexion delicate, his hair dark and  
thick, and his expression or countenance indicative of  
goodness. His voice is an uncommonly fine one, deep,  
rich, flexible, and well toned. Judging from his first  
discourse, and one other which we have heard from  
him, we should conclude that he is more remarkable for  
gentle fervor than for brilliancy or intellectual power.  
His method is simple, his matter thoroughly evangeli-  
cal, his doctrine Calvinistic, his diction easy, flowing,  
and well chosen, and at times rising into very conside-  
rable beauty. His Saturday's discourse was from Eph.  
iii. 19, and his subject the Divine love, its cause, depth,  
tenderness, immutability, and duration. He occupied  
three different pulpits on the Sabbath, and has preached  
over five hundred times. After spending a short time in

Philadelphia, he expects to visit New York, and thence  
to go West or South, and before returning home, will  
probably go to California, Australia, the East Indies,  
and thus complete the circle of the globe.

Mr. Guinness was born in Dublin, his father being  
an officer in the army, and his mother the widow of the  
Captain D'Esterro who was killed in a duel by Daniel  
O'Connell. It was at one time his intention to become  
a foreign missionary, but having abandoned that idea,  
he determined to devote himself to the work of an  
evangelist, and for the last four years he has labored in  
that capacity wherever Providence has opened the way,  
preaching in all parts of Ireland, Scotland, and Wales,  
and at many points in England. He has been every-  
where favorably received, and the blessing of God has  
attended his preaching. He was not spared for the  
ministry in Whitefield's chapel in London, to which  
congregation he also received a call. As many of our  
readers in various parts of the country will have the  
opportunity of hearing Mr. Guinness, we have thought  
that these items of his history might not have been un-  
acceptable. He comes not to collect money, but simply  
to deliver his Master's message. If he should not be  
regarded as a brilliant pulpit orator, we are sure he  
will be accepted as an interesting and impressive preacher,  
and a very lovely man.—*Phila. Free.*

### Treasury.

Monthly Letter to the Young.

MY DEAR YOUNG FRIENDS.—If you consider seri-  
ously for a moment, you must see that among the  
many sins and follies practised by all classes at the  
present day—those connected with dress appear  
prevalent.

Wherever you go, you witness individuals—who  
apparently do not know how to make their persons  
look ridiculous and grotesque enough—showing too  
plainly that they pay more attention to the body,  
which is soon to be the food of worms, than to the  
precious soul, which is to exist forever.

I heartily wish that older persons than mine would  
take up the subject, and endeavor in these solemn  
and revival times, to call attention to the sin and  
infatuation of expending so much money and time in  
decorating, and so often disgracing, the person,  
while the cause of God, in many departments, is  
starving, so to speak, for lack of funds, and souls  
perishing, for want of being clothed with the right-  
eousness of Christ.

My dear young Friends.—Consult the Word of  
God, from beginning to end, and you will find that  
what it inculcates on you cleanliness and tidiness as  
regards your apparel, it discourages everything like  
folly and extravagance in dress.

Seek the Spirit of God to make His Word tell on  
your hearts and consciences, in this and in every  
other department of duty.

See to it, that you lose not your souls, amidst all  
the whirl and vanity of this world.

Remember the following anecdote: it is solemn  
and to the point:—

"A young lady, about twenty years of age, had  
been born to a rich inheritance, and was the only  
child of parents who were exceedingly fond of her.  
Nothing was spared to complete her education, as a  
lady of fashion. As she grew up, she answered all  
her mother's hopes in making a display in the fashion-  
able world. But the hour of sickness came—it was  
a dreadful hour, for it was the termination of all her  
hopes.

"The minister was called in. He talked of death,  
judgment, and eternity. She had never heard such  
language addressed to her, and she trembled in  
her dying hour, she called for some of her fine  
clothes. When they were brought, she looked up  
to her mother, and said, 'These have ruined me.  
You never told me I must die. You taught me that  
my grand into this world was to be gay and dressy,  
and to enjoy the vanities of this life. What could  
you mean? You knew I must die, and go to judg-  
ment. You never told me to read the Bible, or to  
go to the House of God, unless to see a display of  
my new finery. Mother, you have ruined me.  
Take them away, and keep them as a remembrance  
of your sin, and may end.' She died in a few  
moments after."—*Watts's* is used. *Friends demand my  
attention, not to show this letter to others. Pray  
for others!—Cor. of Gospel Trumpet.*

Our Obedience not to be made a matter  
of Convenience.

"In sowing time and in harvest thou shalt rest." *Leviticus*  
xxv: 23.

In the pressing seasons of the year; both in spring  
when the seed must be sown or the coming summer  
will be lost, and in autumn when the gold-harvest  
must be gathered or the winter's cold will blast it,  
we are to be obedient to God; to give him a part of  
what he demands, and substitute for the rest some-  
thing else; or to render him a service modified and  
shaped to suit his own convenience and supposed  
interest. He says, my business presses too much to  
allow time to read God's Word. Friends demand my  
attention, I cannot go to the house of prayer. I do  
not feel like being God's witness, either among his  
people or among the impious. Thus God's com-  
mands are made of no effect. While we trifle, God  
is preparing to call us to account. How many will  
be found "thinking their own thoughts and doing their  
own work?" How many lay not up a treasure in  
heaven, but "treasure up wrath against the day of  
wrath!" How many professed servants will be con-  
sidered, and opposed with hypocrites and unbelievers!

### The Lost Found.

Once there was a boy in Liverpool who went into  
the water to bathe, and he was carried out by the  
tide. Though he struggled long and hard, he was  
not able to swim against the ebbing tide, and he was  
taken far out to sea. He was picked up by a boat  
belonging to a vessel bound for Dublin. The poor  
little fellow was almost dead. The crew were all  
very kind to him when he was taken into the vessel.  
One gave him a cup, another a jacket, another a  
pair of shoes; and so he was dressed in a strange  
way in their clothes.

But that evening, a gentleman, who was waiting  
near the place where the little boy had gone into the

...bleached and brown  
...Zinc Points, Pig-awl  
...2 lbs, Wash Bowls, Dust  
...sieves  
...Wagon, &c. &c.  
...silk, jacks, josters, straight,  
...and brass  
...wood, apple-tree and beech  
...law and carpet  
...and counter-sink  
...12 inches  
...side lights  
...Tools  
...American  
...Boston, Arkansas  
...at kinds  
...silk, mineral and pearl white  
...and sizes  
...for wood, 4 to 4 1/2 in.  
...for Cook  
...Side Queen Square.

HAZARD'S BOOKSTORE  
PATENTRY, including Note  
books, White & Pink Binding.

THE PROTESTANT AND EVANGELICAL WITNESS.

was found his clothes lying on the shore. He searched and made inquiries, but no tidings were to be heard of the poor little boy.

The father could hardly speak for grief; the mother was wild with sorrow. They caused every inquiry to be made, but no account was to be had of their dear boy.

But what do you think will be the rejoicing in heaven, when those who were in danger of being lost forever, arrive safely on that happy shore?

Remember the great multitude of heathen children, who have never heard a word about heaven, and who do not know there is any Saviour for lost men.

"Funny Christians." As falling under this head, St. Paul has specified two vices of almost universal prevalence.

1. Because they are unbecoming. They would be considered unsuitable in a man holding some high office of state.

2. Because they are unprofitable. No man whose mind is fully bent upon any important end in the life, finds time or inclination for such waste of words.

3. Because they are hurtful. They tend to dissipate the mind, to fix the attention on trifles, and to enervate the will.

4. Because they are unchristian. They are unbecoming in a Christian, and unprofitable in a man whose mind is fully bent upon any important end in the life.

5. Because they are unbecoming. They would be considered unsuitable in a man holding some high office of state.

6. Because they are unprofitable. No man whose mind is fully bent upon any important end in the life, finds time or inclination for such waste of words.

7. Because they are hurtful. They tend to dissipate the mind, to fix the attention on trifles, and to enervate the will.

8. Because they are unchristian. They are unbecoming in a Christian, and unprofitable in a man whose mind is fully bent upon any important end in the life.

9. Because they are unbecoming. They would be considered unsuitable in a man holding some high office of state.

10. Because they are unprofitable. No man whose mind is fully bent upon any important end in the life, finds time or inclination for such waste of words.

11. Because they are hurtful. They tend to dissipate the mind, to fix the attention on trifles, and to enervate the will.

12. Because they are unchristian. They are unbecoming in a Christian, and unprofitable in a man whose mind is fully bent upon any important end in the life.

13. Because they are unbecoming. They would be considered unsuitable in a man holding some high office of state.

14. Because they are unprofitable. No man whose mind is fully bent upon any important end in the life, finds time or inclination for such waste of words.

15. Because they are hurtful. They tend to dissipate the mind, to fix the attention on trifles, and to enervate the will.

16. Because they are unchristian. They are unbecoming in a Christian, and unprofitable in a man whose mind is fully bent upon any important end in the life.

Young Men's Christian Association and Literary Institute. Capt. Hancock delivered his first lecture before the Association on Sunday evening.

The lecture was a fine illustration of the pathology which is one of the purposes of the Association to cultivate; and as it did in its latter portion, a warm and hearty eulogium upon the labors of Missionaries belonging to a Christian body different from that which they are now engaged in.

The question may be asked—why not settle the matter at once by declaring the independence of the Church in spiritual matters? The answer is to us an American phrase—the Court of Session is a *de jure* if they decide in favor of the Free Church they will cut them all their own tyrannical and usurping interference which produced the Disruption; if against the Free Church, they take away the spiritual independence of the Churches of Christ in Scotland.

Young Men's Christian Associations of London and Glasgow. Before the former of these institutions the Lord Advocate of Scotland delivered a powerful address on Knox as a Reformer.

At a congregational meeting, held in the Free Church, at Richmond Bay, it appears, that the statements contained therein, regarding Mr. Gordon, might well have been made public, as they have been published.

Part III. Nov. 7, 1859. New York, N. S., Sept. 23, 1859. I did state to the Presbytery, that there was a balance due to the congregation of \$100.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Now, as the demand has been publicly made, I suppose I did not object to the reply receiving equal publicity.

Religious Items. The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

The noonday prayer meeting in this city continues to be well sustained. The prayer meeting held on Tuesday last, Lord's day, was numerously attended.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

DENTISTRY. CLEMENT F. HUBERT, DENTIST, (LATE OF NEW-YORK) begs to inform the inhabitants of Charlotte and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plates, or with pivots.

DRY GOODS. JOHN WILLIAMS, MERCHANT, begs to inform the inhabitants of Charlotte and vicinity, that he is now fully prepared to construct and insert Artificial TEETH, on Gold and Silver plates, or with pivots.

THE ANNUAL SOIREE OF THE Charlotte-Mecklenburg Institute WILL TAKE PLACE AT THE TEMPERANCE HALL, on Monday evening, the 12th December next, at 8 o'clock, when Address, Vocal and Instrumental Music, will be given by the students.

PRINCE EDWARD ISLAND CALENDAR, FOR 1860. Any reduction in the price from parties intended will be made.

MEMOIR OF THE REV. JAMES MACGREGOR, D.D. With notices of the Colonization of the Lower Provinces of British North America, and of the social and religious condition of the early settlers.

JUST PUBLISHED. A LECTURE ON THE REFORMATION, BY THE REV. DR. FRAZER, containing some 50 pages of valuable and important matter.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

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 value of any preparation of this nature.

POOR QUALITY ORIGINAL



THE PROTESTANT, AND EVANGELICAL WITNESS.

November 24, 1859.

Farm and Garden.

Chasing under the Collar.

A gentleman who has tried the plan successfully for two years, communicates the amended method of chasing horses from chasing under the collar.

To make good Butter.

Avail thyself, in the New England Farmer, system of making butter, as soon as it comes, and before it thickens.

Save your Manure.

It rises our agricultural indignation to see a farmer throwing away all the manure about his lot and stable; for throwing it into a heap for the sun, air, and rain to ruin, is truly wasting it.

Eradication of Stumps.

Where it is necessary to remove large stumps, under circumstances which render it impracticable to avail oneself of the assistance of a "stump pulling machine," it may be successfully accomplished by the following method.

Agricultural Colleges.

Our people now appreciate the advantages of science in agriculture as well as other pursuits. At the present time, there is no great distance in the past; it was thought that a farmer, or a mechanic did not require any more education than merely the qualifications of reading, writing, and a moderate acquaintance with arithmetic.

Salt in Liquid Manure.

In the manufacture of liquid manure, fill a barrel half full of pigeon, hen, or fresh manure from the cow stable, clean from straw, mix in two quarts of salt, and add the water.

Miscellaneous.

The Army of Great Britain.

The formation of the standing army of England, as it is now, was commenced by Charles the Second, and paid by him out of the Crown revenues.

The formation of the standing army of England, as it is now, was commenced by Charles the Second, and paid by him out of the Crown revenues.

The Second and Fourth Regiments were raised to garrison Tangier in Africa, when Charles the Second received that town as part of the dowry of his Queen, Catherine, of Braganza.

How to Live Long.

More people die annually from a want of sufficient brain-work than from an excess of it. Good health of body and mind depends on each having its full share of exercise and work.

NEW BOOKS FROM BRITAIN!

JUST RECEIVED, AT HAZARD'S BOOKSTORE, PER GAZETTE, and for sale at low prices, for Cash, an extensive assortment of BOOKS, in every department.

Adventures of an Indian Army Surgeon & Co., published at 10s. 6d. An Englishman's Life in India Anglo's Astronomy, Bragg's Songs & Co. British Spectacles, chemical and mechanical Dred's every far for his own Land Surveyor

History of the Protestant Church of France of revivals of the 18th century History of the Island of Jersey, map and engraving. History of the Island of Jersey, map and engraving.

Recently Imported and for Sale,

AN EXTENSIVE ASSORTMENT OF ARTICLES IN BRITISH & AMERICAN HARDWARE, WHICH WILL BE FOUND

- 1. Astronomy 2. Geography 3. Meteorology 4. Physical Geography 5. Vegetable Physiology 6. Zoology 7. Anatomy 8. Natural Philosophy 9. Mechanics 10. Hydrostatics 11. Optics 12. Electricity 13. Magnetism 14. Chronology 15. Chemistry 16. Mineralogy 17. Agriculture 18. Domestic Economy 19. Navigation 20. Commerce 21. Law 22. History 23. Biography 24. Travels 25. Voyages 26. Voyages of Discovery 27. Voyages of Commerce 28. Voyages of Pleasure 29. Voyages of War 30. Voyages of Peace 31. Voyages of Adventure 32. Voyages of Discovery 33. Voyages of Commerce 34. Voyages of Pleasure 35. Voyages of War 36. Voyages of Peace 37. Voyages of Adventure 38. Voyages of Discovery 39. Voyages of Commerce 40. Voyages of Pleasure 41. Voyages of War 42. Voyages of Peace 43. Voyages of Adventure 44. Voyages of Discovery 45. Voyages of Commerce 46. Voyages of Pleasure 47. Voyages of War 48. Voyages of Peace 49. Voyages of Adventure 50. Voyages of Discovery 51. Voyages of Commerce 52. Voyages of Pleasure 53. Voyages of War 54. Voyages of Peace 55. Voyages of Adventure 56. Voyages of Discovery 57. Voyages of Commerce 58. Voyages of Pleasure 59. Voyages of War 60. Voyages of Peace 61. Voyages of Adventure 62. Voyages of Discovery 63. Voyages of Commerce 64. Voyages of Pleasure 65. Voyages of War 66. Voyages of Peace 67. Voyages of Adventure 68. Voyages of Discovery 69. Voyages of Commerce 70. Voyages of Pleasure 71. Voyages of War 72. Voyages of Peace 73. Voyages of Adventure 74. Voyages of Discovery 75. Voyages of Commerce 76. Voyages of Pleasure 77. Voyages of War 78. Voyages of Peace 79. Voyages of Adventure 80. Voyages of Discovery 81. Voyages of Commerce 82. Voyages of Pleasure 83. Voyages of War 84. Voyages of Peace 85. Voyages of Adventure 86. Voyages of Discovery 87. Voyages of Commerce 88. Voyages of Pleasure 89. Voyages of War 90. Voyages of Peace 91. Voyages of Adventure 92. Voyages of Discovery 93. Voyages of Commerce 94. Voyages of Pleasure 95. Voyages of War 96. Voyages of Peace 97. Voyages of Adventure 98. Voyages of Discovery 99. Voyages of Commerce 100. Voyages of Pleasure

SCROFULA, OR KING'S EVIL.

IS A CONSTITUTIONAL DISEASE, A corruption of the blood, by which the fluid becomes vitiated, weak and poor. It is the most common of all diseases, and is the cause of many other diseases.

AYER'S COMPOUND EXTRACT OF SASSAPARILLA.

THE most effective remedy which the medical skill of our times can devise for the cure of scrofula and its kindred diseases.

AYER'S CATHARTIC PILLS.

FOR THE PURPOSES OF A FAMILY PHYSIC, ARE SO COMPOSED THAT they are perfectly safe, and do not operate on the system.

AYER'S CHERRY PECTORAL.

FOR THE RAPID CURE OF COUGHS, COLIC, BRONCHITIS, HOARSENESS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

AYER'S SARSAPARILLA.

FOR THE RAPID CURE OF SCROFULA, OR KING'S EVIL, AND ALL AFFECTIONS OF THE BLOOD.

THE WONDER OF THE WORLD!



HOLLOWAY'S PILLS.

THIS GREAT HOUSEHOLD MEDICINE ranks among the leading necessities of life, as it is well known to the world that it cures many complaints.

DISORDER OF THE LIVER AND STOMACH.

Most persons will, at some period of their lives, suffer from indigestion, derangement of the liver, stomach, or bowels.

DERANGEMENT OF THE KIDNEYS.

If the Pills be used according to the printed directions, the Urinary system will be purified, and the Urinary organs will be restored to their natural state.

NERVOUS DISORDERS.

Any derangement of these delicate organs affects disastrously both the body and the mind. To the nervous system Holloway's Pills are an article of vital necessity.

COMPLAINTS OF FEMALES.

The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience by the use of Holloway's Pills.

BILIOUS AFFECTIONS.

The quantity and quality of the bile are of vital importance to the health of the human system.

Holloway's Pills are the best remedy known in the world for the following diseases:

- Constipation, Dyspepsia, Indigestion, Headache, Neuralgia, Rheumatism, Gout, Gravel, Dropsy, Scrofula, Eczema, Psoriasis, Erysipelas, Ulcers, Hemorrhoids, Piles, Stricture, Gonorrhoea, Syphilis, Scald-head, Ringworm, Itch, and all other kinds of skin diseases.

AYER'S CHERRY PECTORAL.

FOR THE RAPID CURE OF COUGHS, COLIC, BRONCHITIS, HOARSENESS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

Burnett's Cocaine.

FOR THE RAPID CURE OF SCALD-HEAD, RINGWORM, ITCH, AND ALL OTHER KINDS OF SKIN DISEASES.

BERNETT'S COCAINE.

A compound of Cocaine Oil, &c., for dressing the Hair. For oily hair and greyness, it is without an equal.

BERNETT'S COCAINE.

For many months my hair had been falling off, until I was careful of losing it entirely.

WORKS OF THE REV. DONALD MACDONALD.

- 1. The Holy Scriptures, containing the Sacred Writings of the Bible, with a full and complete translation of the same into the English Language. 2. The Holy Scriptures, containing the Sacred Writings of the Bible, with a full and complete translation of the same into the English Language. 3. The Holy Scriptures, containing the Sacred Writings of the Bible, with a full and complete translation of the same into the English Language.

STATIONERY.

TEST RECEIVED AT HAZARD'S BOOKSTORE a further supply of Stationery, including Note-books, Envelopes, White & Pink Botting, Blank paper, &c. &c.

STATIONERY.

TEST RECEIVED AT HAZARD'S BOOKSTORE a further supply of Stationery, including Note-books, Envelopes, White & Pink Botting, Blank paper, &c. &c.