

The Protestant

AND EVANGELICAL WITNESS.

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

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The Protestant.

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THE EVERLASTING MEMORIAL.

Up and away! like the dew of the morning
Soaring from earth to his home in the sun;
So let me steal away gently and lovingly,
Only remembered by what I have done.

My name, and my place, and my tomb, all forgotten,
The brief race of time well and patiently run,
So let me pass away, peacefully, silently,
Only remembered by what I have done.

Up and away! like the odors of sunset,
That sweeten the twilight as darkness comes on;
So be my life—a thing felt, but not noticed,
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness
When the flowers that it came from were closed up and gone,
So would I be to this world's weary dwellers—
Only remembered by what I have done.

Needs there the praise of the love written record,
The name and the epitaph graven on the stone!
The things we have lived for let them be our story,
We but remembered by what we have done.

I need not be missed; if my life has been bearing
(As its summer and autumn moved silently on)
The bloom and the fruit and the seed of its own,
I shall still be remembered by what I have done.

I need not be missed; if another succeed me,
To reap down those fields which in spring I have sown,
He who ploughed and who sowed is not missed by the reaper,
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken—
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the living he has spoken, the things I have done.

So let my life be, so be my dying—
So let my name be unblazoned, unknown—
Unpraised and unmissed, I shall yet be remembered;
Yes, but remembered by what I have done.

—Rev. Horatio Bush, D.D.

unction in the Pulpit.

We all know that the effect of preaching depends very much upon a good delivery. The voice must be clear, the modulations natural, the articulation distinct, and the organs and cadences adapted to the subject in hand. The preacher must be animated, and carefully guard against falling into monotonous tones of voice, whether high or low. But all this is not enough; no, when graceful attitudes and gestures, not too many nor too few, are superadded. It is the becoming and pleasing drapery of the pulpit, with which it should be adorned, and cannot be acquired without careful training. But we want something more. However distinct and graceful the delivery, it will sometimes be felt in the heart unaccompanied. It is the becoming and pleasing drapery of the pulpit, with which it should be adorned, and cannot be acquired without careful training. But we want something more. However distinct and graceful the delivery, it will sometimes be felt in the heart unaccompanied.

To make full proof of his ministry, the preacher must feel what he says, and show that he does. He must convince his audience that he is not acting a part, but that he comes to them as an ambassador of Christ, beseeching sinners to be reconciled to God. To be a truly effective preacher, in the highest and best sense, he must have a holy unction in his delivery; must put himself in communication with his hearers by what, for want of a better term, I venture to call a sacred magnetic attraction, emanating from the depths of his own yearning soul. It must show itself in his countenance, in his eye, in the tones of his voice. And when it does, there is a power in it which is hardly possible for the most cautious to resist. When it springs up spontaneously in the pulpit, it will sometimes be felt in a moment, like an electric flash, by the whole congregation. No matter whether we can account for it or not, so it is. We are so made that we cannot avoid it, if we try. And no preacher whose discourse wants this unction, emanating from the Holy Spirit, is in a right frame to win souls to Christ.

We know, indeed, that ministers, like other men, are constitutionally different in their emotional influence. In some they lie much nearer the surface than in others. One is easily moved himself, by the solemn truths which he utters, and his voice trembles, and the tears start in his eyes, while the fountain lies deeper in another; and we are not to infer that a preacher does not feel, because he is ordinarily less tender in his delivery. But the topics on which every faithful minister dwells, are of such amazing importance, involving the immortal destinies of his congregation, that if the yearnings of his soul do not impart more or less unction to his discourses, it should lead him to enquire, whether he has not mistaken his calling. It proves at least that he is in too low a state of declension to expect that much fruit from his labors. While one minister, who is quite deficient in the outward adornments of the pulpit, may be eminently successful in winning souls to Christ, by the depth of his piety and the ardor that flows from it, it is no wonder if another, whose piety is in every mouth as a great preacher, but who has little or no unction in his delivery, should, for the want of it, fail to accomplish the great ends of the Christian ministry.

How then is this motive power to be obtained? It is the gift of God, and the heart of a preacher can be filled and kept full of this holy unction, by prayer and devout meditation. It is not possible for every minister to be an eloquent orator. But every preacher who is

called of God as was Aaron, can open his heart to receive the divine effluence, and can pour it out from the pulpit with an effect, which no talent or rhetoric can produce, where it is wanting. To this end, ardent piety is an essential qualification, for which there can be no substitute. Let the preacher of ordinary talents imbue his preparations with humble and earnest prayer, from beginning to end; let him go from his knees to the pulpit under the full impression that he is "watches for souls as one who must give account;" let him pour out the mighty yearnings of his soul over those that are ready to perish, and, by the help of God, he will pluck them as brands from the burning, when they would be entirely beyond the reach of the masters in Israel, without the anointing of the Spirit. This is what I mean by unction in the pulpit, and when there shall be a great deal more of it, the success of the Christian ministry cannot fail of being proportionately increased.—Rev. Heman Humphrey.

The Irish in America.

BY JOHN EDGAR, D. D., OF BELFAST, IRELAND.
No. III.

The interest of my journeys through America was immeasurably increased by interviews with those Roman Catholics and others, whose conversion, reformation, or general prosperity, I had been instrumental. It was beyond expression, delightful to witness the greatness of their change. Their feelings in meeting me, and often my own, were beyond control.

One of the noblest nuns of my schools in Connaught, writes, since my return, that she had heard of me from a young Romish convert of her school, to whom, as well as many others, she believes our Scriptural and industrial instruction to have been blessed. This was one of the converts who came to me after public meetings, and expressed great gratitude towards her kind patroness, who had been the expense of delivering her from persecution, by sending her to the American Christian lady with whom she lives.

One of the converts of our Connaught mission, with whom I renewed acquaintance in America, and who received free education from us, is now a fixed pastor of the Old School General Assembly. A blind pupil of our Deaf and Dumb and Blind Asylum for Ulster, occupies a similar place.

The man, distinguished in America among the most powerful defenders of Protestantism, who might be said, as Burke said of Kirwan, "He shakes one world with the thunders of the other;" the man second to none in standing and influence over all the broad Union, was once a poor, friendless, papist, Irish boy.

While sitting in the pulpit of the Reformed Dutch church in Manayuk, the following letter was handed to me.

"MANYUNK, Nov. 8th, 1850.
My Dear Friend,—I am rejoiced to hear that you and your brethren are coming to this part of the city, to tell us of the great revival in our native land. I have heard you in Jayne's Hall with joy; and I hope the people of Manayuk will not soon forget the honor the Irish Delegation conferred on them. I assure you there are warm hearts to welcome you, and we pray God to bless you and your visit to our country; as he has blessed your labors in Ireland. The writer of this letter is a young woman from Connaught, that benighted province who have labored for so faithfully. My teacher there was a true and faithful Christian, and loved you very much, and our missionary, too, whose labors the Lord blessed. Oh, my dear friend, I can tell you how thankful I am to you for sending glorious news and teachers to Connaught, to tell us the glorious news of salvation. Oh do not be discouraged, for Jesus is your friend, and may be with you to the end. There are other fruits of Connaught labor here to-night. You know, as well as I can tell you, how our priest tried to shake the faith of the converts. I trust that some were converted, not merely from Popery to Protestantism, but to the living and true God. My dear sir, if I could sit by your side one hour, I would tell you my whole heart, but since I cannot, I will tell you what I think my dear friend should do. If you ever see my dear teacher, tell her to write, or send me her address. It is seven years, to-morrow, since I came here. I had no Christian friend to go and since I came, and our priest wrote to his father and mother to have me watched closely. I suffered most for two whole years; but the Lord raised up friends for me. Our worthy pastor has taken care of me, and he is one of my best friends; and I hope, my dear sir, you will thank him for his kindness to me and many others. If you will have no time to speak to me to-night, I would be happy to receive a few lines from you. I cannot tell all I would. Pray for me, that God would keep me faithful unto the end. Dear Christian friend, perhaps I shall never see you in this world, but I hope to meet you in heaven. When you go to Ireland tell my dear and faithful missionary that I am a faithful still. Tell him that his labors in Connaught were not in vain. He will see many in heaven he little expected to see. God bless you and be with you, my dear friend. I am yours truly, a sister in Christ."

When I read this letter, which I suppose only the names, I turned to the worthy pastor whom it addressed, and showing him the signature, asked,—Do you know any person of that name? Oh, yes, said he, I know her well; she is an excellent teacher in my Sabbath school. After the service I had an interview with her and other whom she introduced to me, and I need not describe our mutual feelings of joy, and gratitude, and triumph.

Scotland in the Middle Ages.

We may say of history, and especially of ancient history, what the Apostle Paul says of law, "It is good if a man use it lawfully." But it must be quite apparent, that with so little general knowledge abroad on antiquarian subjects, it is not difficult for the few who have some considerable information to give almost any colour to the facts which may exist in their own minds. That Mr. Innes is a man of very considerable antiquarian knowledge is readily admitted, but no one can read his new and learned volume without observing that he has no real sympathy with the Reformation, nor any well considered opinion in regard to the character and pretensions of the Church of Rome. This will appear immediately from our quotations; and yet his facts are sufficient to demonstrate both the novelty and the mischief of that system of falsehood and tyranny. For example, take the following in regard to the novelty of Popery. It is well known that before the introduction of Romish corruptions a pure form

of Christianity existed in Scotland—a form similar to what exists now under the Reformation—although it is not known at what precise period Christianity itself was introduced into the country. Popery was certainly an innovation upon the simple faith and worship of the Church which existed previously. The Reformation, therefore, in this aspect was like the dethroning of some ancient deity, some Christian Hercules, from amidst the dust and rubbish which had accumulated during many preceding ages of corruption and idolatry. This is thus admitted by Mr. Innes:—

Of the first foundation of St. Andrews, which is said to have taken place about the year 825, we have no details; but some of the earliest records of the Church are connected with its Cathedral, which no greater mischief can befall a church and nation. The Church tradition, and indeed somewhat better evidence, ascribes the first foundation of the Church of Scotland to St. Columba himself; but his re-founding and dedication to St. Columba seem to have taken place about the middle of the sixth century. From that period, at least, the Catholics were established there; and we know that they were the chapter of the hierarchy until they were ousted by David I. in the beginning of his reign. . . . Many of the monasteries, which are said to have been founded in that island, were restored or renewed in the reign of David I. . . .

Still, although this is admitted, and although in the following passage the fact comes also out that "for bidding to marry" was novelty in the Church, that "from the beginning it was not so," the Romeward leanings as we think of our learned Professor are also too plainly developed.

Whatever may have been their original institution and discipline, the Catholics, in the time of David I., lived in a manner that must have been inconsistent with any monastic or collegiate discipline. They were generally married, which would be a great obstacle to the discipline of the monasteries. They were also engaged in the management of the lands, and were not separated from the lay members of the house, and not less certain to be a hereditary succession in the office of the priest and monk, which would be a great obstacle to the discipline of the monasteries. . . .

It is difficult, at the present day, to consider the monastic institutions apart from the change of religion which overtook the country. The Reformation, to find the freedom from passion and prejudice, necessary for forming a correct estimate of the good and bad of the monastic system, after the living of the past, is a task which is not to be undertaken lightly. . . .

In another passage the extremely favorable view which Mr. Innes is disposed to take of the monks of the middle ages is no less distinctly marked—

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banking still, even in the most remote degree, after a system of spiritual corruption and tyranny, alike condemned by all reason and experience. At the same time, we cannot refuse to admit that Mr. Innes proves himself to be a man of kindly human instincts. The nobles of Scotland have certainly turned the Reformation mainly to selfish account, and, as a body, have done little for the country except in immediate connection with their own aggrandizement. With him we too can sigh, in one sense, after the heavy social life and number of small and comfortable proprietors and tenants on easy terms scattered over the land, and living in the middle ages under the shadow of perhaps milder secular influences than are often found at the present moment. But in order to form a correct estimate we must consider the whole picture together, and especially what Scotland would have been had no Reformation taken place. In order to determine that, we must look also at the spiritual aspect of the question, and at all the countries of Christendom still under the "Popish yoke." The inestimable blessings of an open bible, a free press, civil and religious liberty, more than outweigh by infinitely all other possible advantages without these. It is to be hoped also, that a growing social progress will soon sweep away all existing anomalies, and elevate the great mass of the common people. Here we scarcely think Mr. Innes is sufficiently alive to the vast wrong which the Scotch people have to make up, as compared with the English, and especially in the rural districts. In the following passage he states the truth, but not the whole truth:—

This is not the place to notice the effects of the modern Scotch agriculture, which have not only increased beyond all former belief the produce of the soil, but are mitigating and improving the health of the people. The improvement in their own dwellings was slow to follow; but it has come. Old men still remember when the dwelling of the Scotch peasant farmer was not more than a hut, or a cabin with no window, or a single opening for the wind and rain to enter, and as it is to be seen in a few cases of the highlands, it is a most wretched abode. . . .

It is true that there is a great amount of physical progress in certain directions. But it is also true that even in the richest agricultural districts, whilst landlords, farmers, and cattle have all been advancing in comfort, ploughmen and labourers confined to miserable "bothies" are often in a much worse state than that in which their ancestors lived. Nay, cattle are often much better accommodated than men. This, however, is not the fruit of Protestantism, but of that selfish regard to relative duties which springs up in the absence of all vital religion, and has been the fruit of a long night of coldness and neglect. A better spirit is happily arising now, and it is hoped that a day of more thorough Reformation in every respect is at hand. . . .

In a word, no country illustrates the blessings of the Reformation from Popery more strikingly than Scotland. Lord Macaulay's remarkable contrast between the neighbourhoods of Edinburgh and of Rome at the present day must be familiar to all our readers, and time is only confirming the justice of every such contrast between nations made free by the Bible and nations still enslaved in the fetters of Romish tyranny. —Prof. Innes, University of Edinburgh.

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and the large ones shall leave you unscathed, for the "Rock of ages shall be your defence; He shall be your fortress, your strong tower, your shield and buckler.
And when the night of life comes on, and you grow weary, gently He'll lead you down the valley, so that you "fear no evil," and the light of His love shall shine on your struggling spirit, and the valley shall only be dark enough for you to see the glory "across the river."
Like the beautiful sunlight shall your dying hour be; His love shedding a light stronger than night else, and overpowering the darkness of death.
Let your life then be a hymn in His praise. Live a hymn! A sweet hymn, whose melody shall touch many a heart. Let your thoughts, words, profession, and actions join in one grand, glorious harmony, and the melody thereof shall float up to Jesus' throne, and, maybe, the angels shall pause to listen.
And hearts around you, sad, weary hearts shall grow lighter, and many a life shall be tuned to just such harmony, if yours be. Try it! Don't think if here's a discord, there a false note played, but do the best you can, and no matter who you are, your living anthems shall be sweet to Him who loves us.

Young and gay, bright and joyous, mirthful, perhaps calling yourselves happy! do you love Jesus? You love him, you say, but when the dark hour comes, dark, to you, if you love Him not.
Ye weary, fainting, hungering, and thirsting, who have found the waters of Marah, and thirst longingly for the shady palm tree and the wells of Elim, turn on, to Jesus.

Let all things be done to all men! Just what you need, Love Jesus! Do good! Live for Jesus!

Building a Character.
"What are you going to build here, sir?" said a lad to a man who was unloading some lumber near a spot where the ground seemed to be graded for a building. "I am going to put up a building," he said. "What kind of a building, sir?" "I don't exactly know." "Are you going to build a barn?" "I don't know." "How can you tell whether the materials you are collecting will answer your purpose?" It seems to me that you can't tell what kind of materials collect, till you know what kind of a building you are going to put up. "My young friend, you are a builder. You have a character to build up. Observe, character is something different from reputation, with which it is often confounded. You have a character to form. On that character depends your success for time and for eternity.

The first thing to be done, is to get a clear idea of the character that is to be formed, of the work that is to be done. What kind of a man do you mean to become? A weak, frivolous, indolent, vicious man? You know what means will accomplish that end. Do you mean to become an intelligent, energetic, pious man? You know what means will accomplish that end. Having the end clearly in view, you can select and employ the means best adapted to accomplish that end, and regard to character, as well as in regard to everything else, a clear view of the work to be done must first be had, a plan must be formed, and effort must be put forth in accordance with that plan.

We have the model of a perfect character set before us in the history of Christ. Here we have the perfect idea which we are to seek to realize in life. All systems of education are defective which do not aim at the formation of character after the model of Christ's character. My young friend, the great work you have to do is to become Christ-like.—G. M. Ness.

The Reason of Immediate Acceptance.
God has provided such a religion as leads us at once into His temple, and brings us not only across the threshold, but up to himself. He completes the reconciliation at once, and placing us on the footing of entire acceptance, He bids us lay aside our dread and begin at the same moment our worship and our love. (Cressal) To approximate to God and to His fellowship is all that man's religion can promise us; immediate entrance upon a secure and happy friendship is what God's religion accomplishes in every soul that receives it.

But we must inquire as to the method by which the reconciliation is secured. An instantaneous reception into favour, such as this can be brought about by no common means. The end is marvellous, so may we expect the process to be by which it is effected. Man tries gradually to lessen the distance between himself and God, by his own doings; God annihilates it at once, by the doing of another, which accomplished in a moment that a whole eternity of doings could not have enabled man to effect. Man gives every effort to crumble into pieces and carry away the mountain barrier which lies between God and him; God steps in and wipes away the barrier, and levels the mountain into a plain. Man tries, by endless instalments, to pay the eternal debt which has cast him into prison, and made him an alien from his Creator; God comes forth, and in one sweep pays the infinite debt, and the prisoner goes free.

To do by means of another—one far greater than man—what man could only do by eternal working and eternal suffering, is God's way. To exhaust the penalty at once, as to replace man in the position whence sin had cast him, is God's purpose. The exhaustion of the penalty is indispensable. Any other way would be evasive at sin, for you cannot annihilate sin. Once committed, it must remain. You may perhaps obliterate some of its effects, but the sin itself is indelible. It cannot be put out of being. So is its guilt, and so is its penalty. Once incurred they are irrevocable. They must stand. Physical evils pass away, and cease to be. The lightning cleaves the sky and shakes the earth, and is no more. The storm convulses the ocean, and then disappears in the level barrens, leaving behind no trace of its power. Not so moral evil. One single transgression of a soul is ineffaceable. It can neither be reconciled nor cast out of being. Once done, it stands; and with it stands its penalty.

In such a case, finite help is vain. To efface the innumerable sins we have committed! How vain and hopeless!

Only one way of help appears. But the helper must be infinite. For what must he do? He must stretch forward into the coming eternity, and gather up into one whole of that awful penalty which made sin so indelible—which fastened it upon the wretch, and prevented its sinking, and being lost for ever.

Some laugh, because the gay Virginia Barry called herself a Christian; some were sorry, but none doubt that she was genuine. A few weeks later, Virginia sat by her glowing grate in the evening. Pleasant were her thoughts. "I am satisfied now," she murmured softly, "I'm satisfied that I am happy, truly happy. I no longer have to lie in bed at night, ever having a cough or a cold. I have a grand aim, and my motto shall be 'Do good.' And the smile of Jesus is so sweet to me! I feel he loves me, and I know I love Him. All that I do, I do from love to Him. Yes, I am happy, blessed by His holy name, and I trust that my happy life in the glorious Beyond, but am worthy of it; I am not worthy to work for Him; yet what I find to do I will do it with all my heart, mind, and strength. I thank Him that He has shown me the way of life; and I pray that I may live humbly in His footsteps, that I may live holily, even as He lives."

Reader, are you satisfied? Does life seem sweet? Are you happy? Does your heart cling to life's gaieties, or do you feel "all is vanity?" Love Jesus! Do good! Let your life praise Him! Remember all that He has done for you; all He loves; think of His dying agonies! Go to Him. Tell Him all your sorrows. See, He sympathizes with you! His love is infinite! Then cling to Jesus.

Better than gold of Ophir, better than diamonds of Paro, better than sparkling rubies, and sweeter than all earth can give, is Jesus' love.

This world has many pleasures, and 'tis a beautiful world, with its azure canopy pined with stars, its tall, waving trees, its green grass or snowy carpet of nature's weaving, with its flowers of richer hues than Tyria; its sweet, fragrant, perfumed blossoms, with its winged flowers, those dear little humming birds, its hills and its valleys, its meadows and its woods and prairies, moors and forests; oh, yes! 'tis a beautiful world, and its pleasures are many. But, delighted with their beauty, you grasp them, and, like the Dead Sea apples, they turn to ash in your grasp.

No, they cannot satisfy. Young lady, the world seems sweet to you, with its joy and gaieties, but sometimes you are unsatisfied. Why? It is your spirit's cry for something nobler, purer, better. Head it!

Young man, absorbed in business, or with "nothing to do," you, too, are often unsatisfied, and you would turn with loathing from the scenes you love; you are sometimes and without apparent reason, sometimes depressed, feeling burdened—though such hours with you may be few, they are given you that you may turn to Jesus. Love Him!

Mother, father, children, all feel "unsatisfied," although the love of Jesus satisfies for evermore. Love Him, I entreat of you! He will fight his glorious battle for civil and religious liberty,

and the little trials of life shall never harm you,

THE PROTESTANT AND EVANGELICAL WITNESS.

ever. When he has done this—when he has thus exhausted the penalty—sin passes off, and is seen no more; it sinks beneath the mighty waters of the oblitivous flood.

THE Protestant and Evangelical Witness.

SATURDAY, MAY 19, 1860.

INSANITY.

The maladies to which our race has been subjected, through sin and various causes, some being bodily and others mental. The latter are by far the most distressing.

We do not mean, by what we have said above, to attach blame to those who have the management of the Lunatic Asylum here. They may, for aught we know, be most faithful in extending the treatment committed to them.

There are many pleasing indications that the presence of the Lord is among our people. Some of the young are in deep anxiety. It is gratifying to learn from the Rev. Mr. McDonald that there is some appearance of an approaching shower depending on the people under his charge.

ment or inscription can be found telling us that it belonged to a refuge of human want, or for the alleviation of human misery. The first voluntary and public collection ever known to have been made in the heathen world for a charitable object was made by the churches of Macedonia, for the poor saints at Jerusalem.

Protestant Institute of Scotland.

We are glad to say that the subscription for the erection of this important Institute, as a monument of the Scottish Reformation, is making steady progress. Within a limited period upwards of £700 has been subscribed, in sums ranging from £1 to £200.

Revival in New Brunswick.

The intelligence contained in the following letter respecting the progress of God's work at Riverview, Lord Jesus Christ in sincerity.

To the Editors of the Colonial Proprietor.

New Mills, Riverview, May 3, 1860.

Dear Friends,—In fulfillment of my promise, I again send you a few remarks on the progress of the work at Riverview in this place, which will be pleasing to every well-wisher of the prosperity of Zion who may happen to read them.

It is truly gratifying and refreshing to witness the steady advancement of the Redeemer's Kingdom among us. Precious souls are daily added to the Church, of such as shall be saved. The Captain of our Salvation is going forth conquering and to conquer.

Our meetings are not of an entirely mournful and disconsolate nature. The blessed Spirit is sometimes pleased to come as the Comforter. On such memorable occasions some of the wounded in spirit are overcome with absolute joy. Some of our vessels in full sail are on the field of battle and see the slain lying there cannot surpass some of our meetings in solemnity.

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her soul. She laid her head gently on his knee, and spent the most of the evening in secret prayer to God. He said that he saw a large number of the young about 1800, engaged in constant prayer—on the only school of that name in the world.

MARRIED.

At Bradford River, on the 11th instant, by the Rev. John Shaw, Mr. JOHN McSWAIN, to Miss ANN McWAIN, both of Lot 52.

DIED.

This day, (Saturday), in this city, after a long illness, MARY, relict of the late Richard Tremayn, Esq., of Halifax, Nova Scotia, in the 81st year of her age—deceased on Tuesday next at 11 o'clock, from the residence of Mr. James Dunbray, Pownall Street, friends of the family are requested to attend without fail at her funeral.

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 Ayer's Pills.

SHIPPING-PORT OF CHARLOTTETOWN.

INWARDS.

May 11—Steamer Westmorland, from Shellic, on the 12th inst. Capt. Campbell, Shellac, coal, Bar. Gazele, 120 tons, 1st class, 1st cabin, 1st deck, 1st stowage.

OUTWARDS.

May 11—Steamer Westmorland, from Shellic, on the 12th inst. Capt. Campbell, Shellac, coal, Bar. Gazele, 120 tons, 1st class, 1st cabin, 1st deck, 1st stowage.

CHARLOTTETOWN MARKETS, MAY 19, 1860.

Wool, (small) lb. 24 5/8 Fowls, 54 1/2 to 60 1/2 Pork, 3 1/2 to 4 1/2 Eggs, 12 1/2 to 14 1/2 Butter, 12 1/2 to 14 1/2 Cheese, 12 1/2 to 14 1/2

MEMORANDA.

LIMERICK, May 11.—The Morning Star (weekly) published by the City of Prince Edward Island, put in, to-day, making water, short of fuel, and with compass out of order.

PASSENGERS.

Per R. M. Steamer Westmorland, from Shellic, on the 12th inst. Mrs. Labrey, Mrs. Cameron, Miss O'Halloran, Rev. Mr. Patterson, Mrs. Patterson, Dr. McLean, Hon. J. C. Pease, and Capt. Messrs. E. Kelly, J. McLaughry, P. Robson and Donald.

BAZAAR AND TEA PARTY.

THE LADIES IN CONNECTION WITH THE PRESBYTERIAN CHURCH ON QUEEN SQUARE, CHARLOTTETOWN, have had a Bazaar and Tea Party on Wednesday, the 11th JULY, for the purpose of raising funds to erect a Church at Alley Hills.

BAZAAR.

Under the Patronage of Mr. Dundas. IN AID OF THE ERECTION OF A CHURCH AT ALLEY HILLS. The views from this city, will be held on the 11th JUNE, being the anniversary of the coronation of the Glorious Majesty Queen Victoria.

FOR SALE OR TO LET.

THAT HANDSOME AND COMMODIOUS COTTAGE, situated in Eastern Street, at the commencement of the St. Peter's Road—freehold property—Attached to it is an extensive garden—The views from it are delightful.

PRESBYTERIAN CHURCH BAZAAR.

THE LADIES IN CONNECTION WITH THE PRESBYTERIAN CHURCH ON QUEEN SQUARE, CHARLOTTETOWN, have had a Bazaar on the 11th JULY, for the purpose of raising funds to erect a Church at Alley Hills.

BOOKS—NEW & GOOD!

RECEIVED BY GAELLE FROM LIVERPOOL, a large and well selected stock of FANCY GOODS, which will be found the best Assortment ever imported into the Eastern Provinces.

TO LET FOR A TERM OF YEARS.

"RINGWOOD" the late Residence of Lieut Colonel B. H. Cumberland. THIS PROPERTY CONSISTS OF A well-built and commodious Dwelling House, erected some years since by the Proprietor, together with Out-buildings and Office, and 150 acres of LAND.

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.

NOTICE!

AS IT IS PURPOSED TO CLOSE THE BAZAAR, all persons indebted to the Bazaar are requested to settle their Accounts before the 1st JUNE; after that date the Books will be closed in the hands of an Attorney for the collection of all unsettled accounts.

SPRING AND SUMMER GOODS.

JUST RECEIVED PER SHIP ISABEL, from England, a choice assortment of GOODS, suitable for MEN'S wear, consisting of CLOTHS, TWEEDS, CASIMERE, JERSEYS, FINEST WASHING, &c.

BELL'S CLOTHING STORE, QUEEN STREET.

A choice assortment of GOODS, suitable for MEN'S wear, consisting of CLOTHS, TWEEDS, CASIMERE, JERSEYS, FINEST WASHING, &c.

CHARTS FOR 1860.

JUST RECEIVED PER SHIP ISABEL, from England, a choice assortment of GOODS, suitable for MEN'S wear, consisting of CLOTHS, TWEEDS, CASIMERE, JERSEYS, FINEST WASHING, &c.

FRESH CHURCH BAZAAR.

AT THE ANNUAL MEETING OF THE Free Church Congregation of this City, held on Tuesday, the 24th inst. it was unanimously resolved to hold a Bazaar in the month of July next, for the purpose of removing the debt of £120 still due on the site.

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50 BARRELS CHOICE FLOUR (FOR

Family use), 15 barrels BUTTER CRACKED, 40 barrels LARD, 10 barrels HERRING, &c.

THE SUGAR

Palermo reports out in the interest

THE PROTESTANT AND EVANGELICAL WITNESS.

Secular Department.

NEWS BY THE ENGLISH MAIL.

London, May 18.—An English man-of-war has arrived here, bringing news from Marzala to the 24th; Trapani, to the 27th; Palermo, to the 28th; and Messina, to the 29th. The insurrection continues. One regiment had refused to march from Palermo, as the soldiers immediately on leaving the City would be exposed to the fire of the insurgents. Five of the principal inhabitants had been admitted to the judgment of the civil tribunal of Girgenti. The arrests continued at Messina. Marzala was tranquil. Three Neapolitan steamers were watching the coast.

Rome.—A letter from Rome says there are waiting only 4000 men to complete the Papal army. The Pope intends to limit the force to 20,000, and wishes to prevent that. For the present, he has no desire to recover the Romagna by force of arms. Young men belonging to the first families of France and Belgium arrive every day to enlist in the Papal army.

Hungary.—All over the country republicans are to be seen for the patriot Szachanyi, the object being to make demonstrations against the Austrian Government. The new Governor-General of Hungary, the Baron de Szebeny, is acting with great arrogance, and giving great offence to the Hungarians.

Italy.—Messina, May 3.—It is reported here, on the authority of letters received from Bombay to the 11th ult., that orders had been given in Bombay to suspend the dispatch of troops to China, hoping to have the character of the leading men on both sides of the House involved in its speedy settlement. The Pope has commenced their appointment by the appointment of their committee to enquire into the Parliamentary franchise in boroughs and counties, and they have entered on the work of taking evidence. They have excluded the public from all present participation in the discussion, and this act is in keeping with the spirit which dictated such an insult to the country, and to the decorations of the House. On Thursday the Commons passed the second reading of the bill.

On the 24th ult., Sir J. Freloway moved the third reading of the Church Rates Abolition Bill. Mr. White said moved an amendment, that it be read a third time that day six months hence. A debate ensued in which Mr. Bright, Mr. Disraeli, and several other members took part. Eventually, the third reading was carried by 233 to 222. After some further business the House adjourned.

Another astounding defalcation has come to light. The officer is a person named Pullinger, the cashier of the Bank of England, and from the pass-book the ledger-keeper of the Union Bank made up the account. A minute investigation shows that Pullinger has defrauded the bank of £225,000, and of Bolton, whose appropriation was £25,000, and the losses of Pullinger were occasioned by engaging in extensive speculations in the stock market.

The Board of Trade returns for the first three months of the present year, have been published. For the month of March the value of exports was £10,000,000, as compared with the previous year, and £10,000,000, as compared with the Budget and the French Commercial Treaty, the uncertainty of carrying wheat distributed the ordinary operations of the country, and the fact which is proved by the result of the quarter, the decline in wheat is very slight. The quarter's return is about seven millions above the same quarter in 1858. The imports show a large increase in the beginning of the year, as compared with the corresponding time last year.

The weather has at length cleared, and summer has come upon us unexpectedly, after one of the most cold and ungenial springs on record. The change appears to be general, and in a few days a wonderful alteration is visible in the appearance of the country.

We are glad to see that a prospect exists of settling the differences between England and China, without the intervention of arms. The Western Powers have made a proposition to the Chinese Government, which if promptly accepted, will render war unnecessary, and certain in the House of Commons, this proposition has been favorably received, that the Duke of Argyll has been temporarily appointed to the office of plenipotentiary to the Emperor of China, and to settle the terms of the treaty for the permanent residence of the Russian Ambassador at Peking has been given up.

This clause produced the last rupture, and to carry it out would go far to settle the long-standing dispute between the empire and the Chinese. The original object of the stipulation was to humiliate the Chinese Government, and hence the obstacles to the ratification of the treaty. The Chinese Government, and the two Governments have determined to abandon this point, and may be considered at an end, and in the interest of many it is to be hoped that it may be so.

It seems to be understood that a Conference of the Great Powers will be held at Vienna, to settle the neutralized districts of Chablais and Faucigny. France has declared her readiness to assume the same obligations of neutrality as Switzerland, and the Conference, it is said, is to be confined to this single point. As every one anticipated, the voting in Savoy has resulted in an almost unanimous vote in favor of France.

Victor Emmanuel is making a tour through his new dominions, but although there are rejoicings, it is also said there are gloomy forebodings about the future. A denial is given in a letter from Paris, which appears in a London morning paper, that the Cabinet of Tuin has condemned the revolt in Sicily.

A statement comes from Paris to the effect that the Emperor of Austria is anxious to abdicate in favor of the Archduke Maximilian, who will be appointed, it is said, Regent of the Kingdom, and will establish a Federation system throughout the empire, under which all the old franchises will be restored. The young Emperor would be wearied with the ill success of his imperial duties, and such an arrangement might retard, and even successfully avert, the dissolution of the empire.

Even the Emperor of Russia is beginning to relax the sternness of his policy, and to show a disposition to be well known, and his sacrifices for that end deserve high praise. But he is doing more than this—he is anxious to conciliate the Poles. His Majesty has considerably mitigated the penalties enforced against those engaged in the Revolution of 1831. The occasion of this act of grace was the attainment of his majority by the heir apparent, and the notice is published in the Gazette of the provinces to which the pardon extends. With this intelligence we receive also the announcement of the discovery of a plot, at St. Petersburg, against the authority, if not the person of the Czar, the ramifications of which were so extensive that from one hundred to two hundred persons have been arrested. The Paris correspondent of a fashionable morning paper gives currency to this startling piece of news, and it is added that the fidelity of the army is suspected,—so much so that the guards have been partially changed. When the new Emperor first set about his policy of conciliating the nobles, it was declared that he would very likely be conciliated by the nobles, and perhaps this conspiracy is the proof.

The British Fleet and the Insurrection in Sicily.—Mails, April 23.—The Assurance, which was dispatched to Messina on the 18th, returned to Malta on the 20th April, and the Bozer, which left on the 17th for Catania and Syracuse, returned to Malta on the 21st, reporting all as quiet in those places, owing to the presence of a large and daily increasing garrison. Not so, however, in the country outside Palermo, Trapani, Marzala and places adjacent, with a few or no garrisons, for which direction the Amphion left Malta on the 17th, to take the place of the Orion, which arrived at Malta from Naples at Palermo on the 16th, and left Gibraltar and Plymouth on the 19th under canvas, being unable safely to steam from defect in her steering-box which rendered her being sent home necessary.

The European Conference.—There is every probability that the European Conference on the Silesia question will be held in Paris about the end of May.

The Roman Loan.—Rome, May 3.—A proclamation of the Pope has been published in which he offers to make an loan to the Catholic on behalf of the new Roman loan of 50,000,000 francs, bearing interest 5 per cent. The bonds are of three categories, viz: 100,000, and 1000 francs each. The subscriptions have been opened in the capital of Belgium. Belgium has already subscribed 15,000,000.

The Sicilian Insurrection.—A letter received from Palermo reports that the insurrection has again broken out in the interior of Sicily.

GENOA, May 4.—An English man-of-war has arrived here, bringing news from Marzala to the 24th; Trapani, to the 27th; Palermo, to the 28th; and Messina, to the 29th. The insurrection continues. One regiment had refused to march from Palermo, as the soldiers immediately on leaving the City would be exposed to the fire of the insurgents. Five of the principal inhabitants had been admitted to the judgment of the civil tribunal of Girgenti. The arrests continued at Messina. Marzala was tranquil. Three Neapolitan steamers were watching the coast.

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Even the Emperor of Russia is beginning to relax the sternness of his policy, and to show a disposition to be well known, and his sacrifices for that end deserve high praise. But he is doing more than this—he is anxious to conciliate the Poles. His Majesty has considerably mitigated the penalties enforced against those engaged in the Revolution of 1831. The occasion of this act of grace was the attainment of his majority by the heir apparent, and the notice is published in the Gazette of the provinces to which the pardon extends. With this intelligence we receive also the announcement of the discovery of a plot, at St. Petersburg, against the authority, if not the person of the Czar, the ramifications of which were so extensive that from one hundred to two hundred persons have been arrested. The Paris correspondent of a fashionable morning paper gives currency to this startling piece of news, and it is added that the fidelity of the army is suspected,—so much so that the guards have been partially changed. When the new Emperor first set about his policy of conciliating the nobles, it was declared that he would very likely be conciliated by the nobles, and perhaps this conspiracy is the proof.

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The Pastor of Carleton Presbyterian Church acknowledges the receipt of a handsome donation from a friend, a gentleman in England, which has in part enabled them to purchase a new organ for the Church. One organ had been refused to march from Palermo, as the soldiers immediately on leaving the City would be exposed to the fire of the insurgents. Five of the principal inhabitants had been admitted to the judgment of the civil tribunal of Girgenti. The arrests continued at Messina. Marzala was tranquil. Three Neapolitan steamers were watching the coast.

Rome.—A letter from Rome says there are waiting only 4000 men to complete the Papal army. The Pope intends to limit the force to 20,000, and wishes to prevent that. For the present, he has no desire to recover the Romagna by force of arms. Young men belonging to the first families of France and Belgium arrive every day to enlist in the Papal army.

Hungary.—All over the country republicans are to be seen for the patriot Szachanyi, the object being to make demonstrations against the Austrian Government. The new Governor-General of Hungary, the Baron de Szebeny, is acting with great arrogance, and giving great offence to the Hungarians.

Italy.—Messina, May 3.—It is reported here, on the authority of letters received from Bombay to the 11th ult., that orders had been given in Bombay to suspend the dispatch of troops to China, hoping to have the character of the leading men on both sides of the House involved in its speedy settlement. The Pope has commenced their appointment by the appointment of their committee to enquire into the Parliamentary franchise in boroughs and counties, and they have entered on the work of taking evidence. They have excluded the public from all present participation in the discussion, and this act is in keeping with the spirit which dictated such an insult to the country, and to the decorations of the House. On Thursday the Commons passed the second reading of the bill.

On the 24th ult., Sir J. Freloway moved the third reading of the Church Rates Abolition Bill. Mr. White said moved an amendment, that it be read a third time that day six months hence. A debate ensued in which Mr. Bright, Mr. Disraeli, and several other members took part. Eventually, the third reading was carried by 233 to 222. After some further business the House adjourned.

Another astounding defalcation has come to light. The officer is a person named Pullinger, the cashier of the Bank of England, and from the pass-book the ledger-keeper of the Union Bank made up the account. A minute investigation shows that Pullinger has defrauded the bank of £225,000, and of Bolton, whose appropriation was £25,000, and the losses of Pullinger were occasioned by engaging in extensive speculations in the stock market.

The Board of Trade returns for the first three months of the present year, have been published. For the month of March the value of exports was £10,000,000, as compared with the previous year, and £10,000,000, as compared with the Budget and the French Commercial Treaty, the uncertainty of carrying wheat distributed the ordinary operations of the country, and the fact which is proved by the result of the quarter, the decline in wheat is very slight. The quarter's return is about seven millions above the same quarter in 1858. The imports show a large increase in the beginning of the year, as compared with the corresponding time last year.

The weather has at length cleared, and summer has come upon us unexpectedly, after one of the most cold and ungenial springs on record. The change appears to be general, and in a few days a wonderful alteration is visible in the appearance of the country.

We are glad to see that a prospect exists of settling the differences between England and China, without the intervention of arms. The Western Powers have made a proposition to the Chinese Government, which if promptly accepted, will render war unnecessary, and certain in the House of Commons, this proposition has been favorably received, that the Duke of Argyll has been temporarily appointed to the office of plenipotentiary to the Emperor of China, and to settle the terms of the treaty for the permanent residence of the Russian Ambassador at Peking has been given up.

This clause produced the last rupture, and to carry it out would go far to settle the long-standing dispute between the empire and the Chinese. The original object of the stipulation was to humiliate the Chinese Government, and hence the obstacles to the ratification of the treaty. The Chinese Government, and the two Governments have determined to abandon this point, and may be considered at an end, and in the interest of many it is to be hoped that it may be so.

It seems to be understood that a Conference of the Great Powers will be held at Vienna, to settle the neutralized districts of Chablais and Faucigny. France has declared her readiness to assume the same obligations of neutrality as Switzerland, and the Conference, it is said, is to be confined to this single point. As every one anticipated, the voting in Savoy has resulted in an almost unanimous vote in favor of France.

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Mr Smith, who was sent to Scotland last autumn by a committee to promote emigration to this Colony, appears to have taken office as our minister's work, in reference to a few articles in some articles and advertisements in a Glasgow paper respecting this Island. He denies that which at least we never asserted, that he "willfully said what was untrue or calculated to mislead an emigrant of the right class." The exaggerations referred to were but few, and perhaps scarcely worth noticing, yet few and trifling as they were, we regretted the appearance, first because we love the unvarnished truth;—that which is seldom to be found in an advertisement; and, secondly, because they gave an opening to the opponents of the scheme for an attack. We can assure Mr Smith, if he includes us among those parties of whom he speaks as having little confidence in this country, he is completely mistaken in respecting our views. We are as proud of our native land, and its capabilities, as a Scotchman can be of the "Land of Cakes"; and we believe it only requires an influx of two or three thousand emigrants of the right class to make it in a few years one of the most flourishing sections of the British Empire.

The Westminster Review for April has been laid on our table.—Contents.—1. Voltaire Religion, 2. Main and Venice in 1848-9, 3. The Ethics of War, 4. Pittarch and his Times, 5. Austria, and the Government of Hungary, 6. Parliamentary: The Danes and the Belgians, 7. Japan, 8. Darwin on the Origin of Species, 9. Contemporary Literature.

The Legislature of Nova Scotia was prorogued on Saturday 12th.

The English Mail arrived here yesterday morning per Steamer *Antigonish*. Liverpool dates are to the 14th instant. We refer our readers to the first column in this department for the principal items of intelligence.

The Steamer *Lord Seaford*, Capt. Boultonhouse, left Pictou for Georgetown, Port Hood, and Arichat on Monday last, being her first trip on that route. The Legislature of Nova Scotia has granted the sum of £200 in aid of the enterprise, and that of this Island £200, N. S. currency.

His Excellency the Lieutenant Governor will hold a levee at Government House, on Thursday, the 24th inst., at two o'clock, being the anniversary of the birthday of Her Most Gracious Majesty.—R. Cox.

We learn from the Antigonish Courier, that Joseph Symonds, Coroner, held an inquest at the Straits of Canso, on the 20th ult., on the body of a man supposed to belong to the schr. *Mary of P. E. Island*, wrecked at Harbor Bachie in December. The body indicated a height of about 6 feet 2 or 3 inches. The remains of clothing found on the body will be kept at Mr. McKay's Light House Keeper, for the purpose of identification.

NEW ZEALAND.

The following letter has been handed to us for publication:—

SUPREMACY OF THE OCEAN. No. 44.

Sir,—I have the honor to acknowledge the receipt of your letter of the 20th inst., covering copies of the *Antigonish* and *Antigonish* papers, and in reply to inform you that the papers are in my possession and are being read with interest. I have also the honor to acknowledge the receipt of your letter of the 20th inst., covering copies of the *Antigonish* and *Antigonish* papers, and in reply to inform you that the papers are in my possession and are being read with interest.

Intelligence received by telegraph from Newfoundland, on arrival of the steamer *Basil*, substantially confirms a statement published in the *Antigonish* of the 10th inst., to the effect that the time of the Prince's visit, and the route his Highness is to take. Leaving England early in July, accompanied by the Duke of Devonshire, he will be met by the *Antigonish* at the time of the Prince's visit, and the route his Highness is to take. Leaving England early in July, accompanied by the Duke of Devonshire, he will be met by the *Antigonish* at the time of the Prince's visit, and the route his Highness is to take.

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By Telegraph to Exchange Rooms.

Europe arrived at Halifax, N. S., on the 12th.

Another steamer had been sent out to Georgetown, and was looked for shortly; and further steps would depend on the nature of this reply.

Return Bill passed second reading in the House of Commons with slight amendment.

As we are not aware that your committee have been in any degree towards raising this institution to that high and respectable standing which it now occupies, we regret the loss of your name on the roll of its members.

St. Peter's Road Association.

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THE PROTESTANT AND EVANGELICAL WITNESS.

WEEKLY CALENDAR—MAY.

Table with columns for Day, Sun, Mon, Tues, Wed, Thurs, Fri, Sat, and Moon. Includes dates for Full Moon, Last Quarter, New Moon, and First Quarter.

RAILS—SUMMER ARRANGEMENT.

The Rail for the neighboring Provinces, &c., will, under certain conditions, be made up as follows: For New Brunswick, Canada and the United States, via Halifax, every Tuesday and Friday morning at 9 o'clock.

LEGISLATIVE DEBATES.

SUPPLY REQUIRED.

Table with columns for County and Amount. Lists supply requirements for Queen's County, Prince County, and Charlottetown and Royal.

Mr. O'Connor moved the reconsideration of the Senate. He proposed to grant £2000, to be applied as follows, that is to say: Queen's County, £1,700 0 0; Prince County, £1,500 0 0; Charlottetown and Royal, £200 0 0.

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and we would have to meet our obligations by taxing ourselves. The principle advanced by the hon. Mr. O'Connor, of dividing the burden on succeeding generations, had been illustrated by the State of Pennsylvania, where the succeeding generations discharged the obligations contracted by their ancestors, and by so doing, degraded the credit and character of the State.

Mr. O'Connor—Taxes for roads, if properly administered, was not objectionable. The money raised for each purpose was expended in the country, and the people got the benefit of the expenditure and of improved roads. In countries where there was little or no taxation, there was little or no improvement. He was opposed to an increase of the tariff, and advanced the principle of an income tax as being the most equitable mode of providing for the public wants.

The question was then put on the motion to reconsider the vote. Ayes—Messrs. Owen, Thurston, Connor, Doyle, Sutherland, Sinclair, Kelly, Cole and Perry—6. Nays—The Speaker, Messrs. McFarley, Pope, Domes, Ramsay, Yeo, Montgomery, Gray, Beer, John Yeo, Longworth, Haveland, Laird, Bennett and The Hon. the Hon. Mr. Thompson then proposed to apportion the sum as follows, viz:—£1000 to Queen's County, including Charlottetown and Royal, and £1000 for Prince County.

Mr. Thompson then proposed to apportion the sum as follows, viz:—£1000 to Queen's County, including Charlottetown and Royal, and £1000 for Prince County. Mr. Longworth thought the resolution was unjust to Queen's County. Charlottetown required an expenditure on the wharf, and the amount that it contributed to the revenue gave her a claim to their consideration. The wharfs and bridges near Town were large and in a dilapidated state. So far from approving of the motion, he considered Mr. Haveland's as too low for Queen's County, which would not receive justice by it.

Mr. Domes was of the same opinion. The population of Queen's County, exclusive of the great amount of travel over its roads from the other Counties, entitled it to a favorable consideration. The public wharf at Summersville interested in keeping up the wharf and bridges in the County, and Fernald wharf, which was almost exclusively devoted to the service of the Mail Steamer, was on that account entitled to an increase from the public funds.

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Ayes—Messrs. Ramsay, John Yeo, Thurston, Owen, McFarley, White, Perry, Pope, Sinclair, Doyle and Bennett. Nays—Messrs. Kelly, Cole, Gray, Domes, Longworth, Beer, Speaker, Laird, Montgomery, Haveland, Yeo, Haveland, Laird—12.

A CURE FOR THE MILLION! HOLLOWAY'S OINTMENT. IS HOLLOWAY'S OINTMENT GOOD OR BAD? IF BAD, WOULD THE WHOLE COMMUNITY SUFFER IN ALL PARTS OF THE WORLD AS IT DOES IN THIS COUNTRY?

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Vol. I. AND Y... DAVID L... Twelve Shilling... being taken, or fr... teen Shillings, if... which, Fifteen sh... Advertisements... sent discontinue... the Office before 3... THE B... The om... The las... We joy... And be... Then up... When Be... Out ty... We sing... Nor be... Though... We'll... We're... Up to... The pe... Go, they... Bring do... And m... Forward... Bold b... God's w... We'll... On to... Lay pr... Their c... Our s... Our w... Prayer and... I know that... been thought in... the business, is... certain principle... into business, w... as a man is influ... does not serve G... Selfishness, di... of them necessary... and God on the... even necessary to... not let them in... should say: We... break: I reply... yourselves, that... it is better to be... be deceived and... There are two... religion and ac... to account for... conclusions. I... One is, the... do with the fu... present life. A... must utterly i... gence in their... harmonies of he... must,—to be... unconverted us... things make a... of a corrupt, a...—that politics... are pressing... more anxious ab... than about their... If eternal lif... appendix to thi... year eyes on th... of the unsee... ready to grant... and sit in the... of the ivory-t... fugged out, an... immediate rep... and few praye... your religion is... is the original... world as a... Unless you... live, and more... now, there is n... Your religious i... side of your co... than you," but... count upon the... to discharge o... character of a... life. Whether... equal things, o... to God, with a... to commence g... work. Religion... and you for th... therefore reveal... the great Judg... a grand and... world or might... constant prom... follow-up: we... to prayer, reve... and the books a... life, you will be...