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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LINES.

I love to think of Jesus,
The precious Lamb of God,
Who came for my salvation
Down from His bright abode;
Who saw my cruel bondage,
And come to set me free;
Died for the chief of sinners;
Yes! Jesus died for me.

I love to look to Jesus,
My advocate and friend,
Who stoops with sweet compassion
My pleadings to attend.
He who hath borne each sorrow
That overwhelms the heart,
Still shares in all my trials
A brother's tender part.

I love to walk with Jesus,
To feel that by my side,
Unseen, the great Redeemer
My feeble steps doth guide.
'Tis sweet, in every sorrow,—
In life's in death's alarms,—
To lean upon His bosom,
To rest within His arms.

I long to be with Jesus
Eternally above;
To taste in all its fullness
The riches of His love:
To be forever near Him,
The source of all my bliss;
To grow forever like Him,
To see Him as He is.

If even here so precious,
Though dimly seen, His grace,
How sweet the full disclosure,
Beholding face to face.
'Tis but a little longer,
And faith hath its reward,
To gaze upon its Author,—
Forever with the Lord.

A glorious home awaits us,
A peril in every stone,
Bright is the golden pavement,
Radiant the great white throne.
But chief of all its glories,
Is He the great "I Am,"
Its Builder and its Maker,
The light thereof,—the Lamb.

From the New York Observer.

Using up a Pastor's Time.

BY THE REV. NICHOLAS MURRAY, D.D.

People generally have no idea of mental labor. They know it takes some time to make a pair of shoes, or a hat, or a coat, or a table, or to plow a field, or to build a shed, but they have no idea of the time or labor it requires to prepare a good sermon. As it may be preached in forty or fifty minutes, they suppose it may be prepared in twice that time. When told that some sermons have taken their authors a week, and even a month, to write them, they seem amazed! They think a minister has but little to do who prepares only two sermons a week, and preaches them on Sunday! And they have no sympathy with the minister who says, "I am not prepared," when called to preach on a sudden emergency. They know all about physical labor, but nothing about mental. They know something about raising a heavy weight, but they know nothing about the construction of an argument, or the refutation of a popular and plausible error, or the placing of a controverted truth in a light which convinces all. In fine, the multitude have no conception of mental labor; and hence people are so reckless as to the squandering of the time of their minister!

There are men of peculiar mental habits who can write a sermon in a very short time, having previously well digested the matter of it. Such a one is the Rev. Dr. ——, one of the best and most popular preachers of the Church. But ordinarily to write one good sermon a week, and meet faithfully his other duties, fills up the time of a pastor; to write two, if they are worth hearing or worthy of himself, fills it to an overflow. And yet there are those who are never satisfied unless they are frequently visited, and who consider the minister as wasting his time when not abroad among his people.

No minister can satisfy the desire for family visitation. Some are satisfied with a visit once a year, but some require one weekly. There is less piety than vanity in this. The wish to be considered intimate with the minister, and to have more of his regard and confidence than others. And some ministers are seduced into those frequent visitations by the adulation with which they are greeted, as flies are attracted by the blaze of a candle. They should be esteemed highly in love for their work's sake, but regard for their work should prevent abstracting their time from it. And a minister, like a physician in a large practice, should be required to visit his people only when there is a call for it.

"Why do you not come to our store and read the paper in the morning, as did our old minister?" said a merchant to his newly settled pastor. "Because that was not inserted in my call, and I have other duties in the morning," was the sensible reply. The old minister wasted his time, and wore himself out as a preacher.

"I thought you were never coming to see us again," said a pleasant lady to her minister, as he called one afternoon. "How long since I have been here?" he asked. "Why, not for a month," she replied. "And suppose," said he, "I were to visit each of my three hundred families once a month, that would make thirty-six hundred visits a year, and would you kill me by asking me to make as many?" "Oh no," she replied, "I would only have you visit us once a month, as you know we are special friends. Once a week or once a day would not be too often for us." And there are a great many such frivolous people connected with every congregation, who are never satisfied with their minister unless he is what they call "sociable," but which really means idle; and the thirst of such, like every vitiated appetite, increases with the supply.

"I thought you had entirely forgotten me," said a lady afflicted with chronic disease to her pastor as he entered her room. "How long since I have been here?" he asked, "I have been counting the days and it is now nearly three weeks," she replied. "One of the elders, and only one of the deacons, have been here in the meantime," she continued; "I like them very much, but they are not my minister." She was very truly pious, and thought of her minister very much in the way that Dr. Lowth thought of the bishop to whom he thus dedicated his work on Daniel: "To the Most Reverend Father in God, William, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and one of his Majesty's Honorable Privy Council," and to whom he says, "This might afford me a proper occasion to draw a parallel between his (Daniel's) and your grace's accomplishments." But that was no reason why she should tax minister, elders, and deacons to gratify her thirst for visitation. Indeed, such a thirst seems to be a part of the disease of some nervous people, who imagine they should be the chief objects of a minister's solicitude, as they are of their own, and who would squander the time of a pastor to gratify their selfish longings.

"Why, I have not seen you for a long while," said a parishioner to his pastor, as he called to see him, placing a drawling emphasis on the word "long," so as to run it into two or three years. "I have been thinking," said the pastor, "how long it is since you have called on me. I have been here ten years; how often have you been to see me?" "Indeed," said he, "I have never called, but I will soon." "When you think the time too long since you have seen me," said the pastor, "just call at my house; I will always be glad to see you, and will be always ready to show myself without charge."

Incidents like these, sometimes very amusing, and sometimes not a little annoying, are to be found in the experience of every pastor. There are many who place no more value on his time than they do on that of a chambermaid. They must be visited daily when sick; they must swell the pomp of funerals—three, four, or more—at any hour of the day; they must ride miles to the cemetery; they must render respectable lectures and evening parties by their presence; they must attend school examinations, and be directors in all kinds of associations for moral and benevolent purposes. And by some they are expected to be members of clamorous conventions of all kinds of reforms; and if they decline, they are denounced by reverend agents and secretaries, who take to these reforms for a living, as other people do to peddle razor-strops or patent medicines, as dumb dogs that cannot bark. Indeed, if pastors should yield to all the demands made on their time by unreasonable people, they would have no time for the great work of the ministry. Merchants, and bankers, and lawyers, and mechanics have their daily hours for business; none think of interrupting them during those hours; if any do, they are told to call again. And why should not ministers be left to their regular hours, and to the full improvement of their time? Why should parish loungers come to their study in the morning at nine o'clock, and, as they are going away at twelve, apologize for the intrusion by saying, "I hope I have not interrupted you?"

Parishes and people should place a right estimate upon the time of a pastor. He has to study much; to give himself to reading; to write much; to visit the sick and the afflicted; to call upon strangers; to preach three or four times a week; to direct the inquiring, to counsel in cases of difficulty; to take his part in the management of local and national institutions, all which require a kind of ubiquity in a man, who can be only in one place at a time. A man so occupied with important duties should not be asked to give an hour but for its worth. Ask him for his money, or for his books, or for his sermons, but do not ask him to squander his precious time. "I am sorry to have kept you waiting these fifteen minutes," said a merchant to a minister as he stepped into his carriage, in which he had left him; "but in those minutes I have transacted business to the amount of seventy-five thousand dollars." In the hour filched from the pastor, and for no purpose, he might have saved a soul. It requires time to do any thing well; and if a people desire a pastor to be a workman of whom they need not to be ashamed, they must spare his time. If he does not improve it himself they should kindly request him to do so. An idle minister can never be other than a poor pastor and preacher. Idleness in the ministry should be treated as an immorality. An idle mind is the devil's workshop, irrespective of positions, professions, and trades. For reasons already given in these pages, it is emphatically so in the ministry. But when a congregation has a pastor disposed to make the best possible use of his time, they should encourage and enable him so to do, and be as sparing of it as he himself desires to be; and when he is in want of books, to make the best possible use of it, they should be promptly and generously supplied. "Send for what books you want, and have them charged to me, and make the best use of them," said a wealthy parishioner to a young minister of talent and industry on his settlement. That one act made him a benefactor of the world, as it enabled that young minister to enter on a course of study whose results are known and read of all men.

Ordinarily, the mornings of every day should be left undisturbed to the pastor. Calls, funerals, all parochial duties, should be in the afternoon. There should be a common law, admitting of necessary exceptions, on this matter. Some pastors lock themselves up in the morning; some see those who call with pen in hand or behind their ear; some hang a card on their door, with the sentence on it, "Be short!" for the admonition of intruders; but we like the honest plan of Dr. Green, who admitted every body that called, never asked them to sit down, asked them what they wanted, and, the moment the business was ended, gently waved his hand toward the door, saying, "I am just now occupied." This we consider an example worthy of imitation. If a people will not duly regard the time of pastors, they should take its protection into their own hands. This may not satisfy the persons that like their minister to be "sociable;" that is, to spend his afternoons in visiting and tea drinking; but its benefits will be apparent to all in his preparations for the pulpit, and in the masculine energy with which he performs his duties. There cannot be a doubt but that the want of emphasis in the ministry of many rural parishes is owing to the way in which the people fritter away the time of their pastors for no purpose, or drive them from their studies by their penuriousness to supplement an inadequate salary by some worldly employment.

The work of the ministry is a great work, and difficult in its performance, and diligence in its prosecution should be in the proportion of its greatness and difficulty. If parishes knew what is for their own interest, they would not squander the time of their pastors. They would prefer good sermons to social visits. The people that want a parish gossip should hire one for the purpose, and relieve the minister from the endless task.

Fall of the Papacy.

The following letter, from the pen of "an old warrior for the truth," will, we are confident, be read with interest:—

TO THE EDITOR OF THE BELFAST NEWS-LETTER.

Sir,—As your paper is based on genuine Protestant principle, without being the peculiar organ of any one party, and as it stands distinguished for its advocacy of true religion and the spread of the Redeemer's Kingdom, you will permit me, on the present occasion, to present your readers with a few thoughts that have left a deep conviction on my own mind, and caused me to be on the look-out for final events in relation to Central Italy, and the fate of the Papacy.

At an early period of my life, I read everything that came in my way in the shape of prophecy. I found, in the course of time, so many contradictions and mistakes of various writers that I gave up that subject, in despair of coming to any satisfactory conclusion. Thus, Christopher Love, one of the Westminster divines, fixed the commencement of the Millenium in 1806, and it turned out then that Napoleon I. was rising into his greatest glory. Mr. Wesley, in his notes on Revelation, following Bergelius, fixed its commencement in 1836. Many others have been equally mistaken. In 1848, my attention was first directed to Fleming's little book, called "The Rise and Fall of Papacy." He was minister of the Scotch Kirk, in London, and wrote in 1701. Two or three things struck me in reading that production—an extraordinary knowledge of history, condensed into small compass; the extreme modesty of his comments, in which everything in relation to futurity is thrown out in the form of conjectures; and the certain fulfilment of his remarks in relation to the years 1794 and 1848. Fleming's theory in explaining the Book of Revelation is, that the Papacy arose under the sounding of the seven trumpets, and is to fall under the pouring out of the seven vials. The first vial was poured out in 1517, when the doctrines of the Reformers fell as "a noisome sore on the men that had the mark of the beast and worshipped his image." The second was poured out on the sea, in 1566, when war began between the King of Spain and the States of the Netherlands. Under this vial, in 1588, the vast Armada was lost, and the Spaniards began to decline in power, being the chief maritime nation at that time. In the year 1617, the third vial was poured out on the rivers and fountains of waters indicating the territories of the Papacy. The fourth vial was poured out on the sun, in 1794, and is explained as relating to the house of Bourbon, and agree exactly with the first French revolution. Here we find one of the most remarkable periods in history, pointed out 93 years before the event, as Fleming wrote in 1701. The fifth vial is poured out on "the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain," blasphemed, and repented not. According to Fleming, the *seat* of the beast is the see of Rome; the kingdom of the Pope is to be darkened and confused, but not overturned. This was fulfilled in 1848. In the latter end of the year, Pio Nono fled, in the guise of a lacquey, to Gaeta. How did this great, but modest, writer come to this date? In the Scriptures we read of periods variously expressed, but all meaning the same time. Thus, the time, times, and half-time, the three times and a-half, forty-and-two months of 30 prophetic days each, and 1,260 prophetic days or years all mean the same time. The true Church flees into the wilderness 1,260 years, the two witnesses are said to prophecy 1,260 years, the Gentiles are to tread down the Holy City or Church of God 1,260 years, and the Romish beast is to continue forty-two months, or 1,260 years. The great point is to fix the date of the 1,260 years, inasmuch as the Papacy is to continue for that time, and then begin to dissolve like snow in Spring, or, as the Apostle Paul expresses it, consumed by the breath of His mouth or the preaching of His Gospel, and be destroyed by the brightness of His coming in the power of His Spirit, to save and convert sinners. Christ comes at the present time in Ireland, and all must see His hand. The Papacy is more afraid of the revival than they were of the famine; and well they may, for when the priests begin to be "struck," Protestants must be called in to assist their hearers in praying for them. But what is Fleming's data? He fixes, as hundreds of writers have done, on the noted period in 606, when Boniface III. proclaimed himself universal Bishop. He had good reason for doing so, for Gregory the Great, who preceded him, declared that whosoever would do so is Antichrist. All Popes are infallible; Gregory the Great was, therefore, infallible, and hence Fleming had cause, as well as ourselves, to believe him. He, therefore, dates the reign of Antichrist from 606, and by adding 1,260 years to this, his reign will terminate in 1866. Fleming, however, reminds his readers of the difference between the prophetic and the natural year. The prophetic year consists of 360 days, the natural year, of 365 days, some hours and minutes. The 1,260 years multiplied by the difference makes 18 years, and these taken from 1866 give 1848—the year in which Pio Nono went off in the habiliments of a servant, as already noticed. Fleming, then, has been correct in two cases—in 1794 and in 1848. To me, however, it would seem, that the spirit of prophecy relates to both periods, and intends some extraordinary accomplishment at the date of the prophetic and of the natural year. The one is the forerunner of the other. The prophetic time gives an instance and example of what is to be completed when the natural period arrives. Thus Pio Nono ran away in 1848; but in 1866 he will not only go off, but never more return. There may be inaccuracies in our chronology, and hence the latter event may take place a little sooner or later. Paul Cullen's Ultramontane pastoral may find fault with Britain for driving his master away at present, and depriving him of half his territory; but after a little he will get his eyes opened, and discover that the wisdom and providence of God planned the period in which the man of sin must resign in favour of civil and religious liberty, and cease to be a temporal ruler. When this takes place, away goes the claim to universal monarchy, the grasp at ascendancy must loose its hold, Rome will cease to be the centre of unity. Infallibility, driven from the seven hills of Rome, will begin to stagger on the plain; the Pope will be a mere bishop; one bishop will be considered as good as another; Cullen and MacHale will each set up for himself; Popes will multiply—one will contend with the other; the infallible rule of Scripture must come in to judge of the difference; sensible Romanists will discover the delusion practised upon them; priests themselves will rally round the Divine Word as the grand centre of unity in the faith; and the whole system will crumble down into the right of private judgment, free inquiry, rational investigation, and the sovereign authority of the Word of God. Thus Babylon the Great shall fall, the world shall become free, the Gospel shall spread, and the spiritual reign of the Redeemer shall be ushered in.

My next letter will show the calculations of Faber, amounting to the same conclusion, but founded on principles totally different.—I am, &c.,

Daniel Macafee.

Treasury.

Who shall Dwell with the Devouring Fire?

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?—Isaiah xxxiii. 14.

There is a day coming when sinners shall be afraid, and when terrors shall overtake them as a flood. They are not afraid just now; they eat and drink and make merry, as if they had no eternity to prepare for, no danger to alarm them. But it shall soon be different. What is now far off shall then be near, and sinners shall realize too late the horrors of that wrath from which they refused to flee. In the agonies of despair, when the flames are kindling round them, they will burst forth in such bitter outcries as these, "Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?" O that shriek of agony! O that awful outcry of surprise and despair! Careless sinner! that cry shall soon be yours; these words shall soon be the very language in which your wretched soul shall give vent to its hopeless anguish when it sees itself shut in within the flaming walls, and feels damnation sure! O, then, flee from the wrath to come! Make haste to escape from the devouring fire!

Sinners of every class, especially *sinners in Zion*, to whom these words are spoken, listen to these warning words! You are sinners in Zion, not sinners among the heathen; yet this only makes your case more awful, and your doom more inevitable You profess to be Christians, but have never been born again. You do many things like God's people,—pray, read, hear, speak, observe ordinances, yet still one thing is lacking. You are not born again! Surely, then, it is time to search yourselves. It is time to be alarmed. The Judge is at the door. Your hypocrisy will not serve you then. You will be detected and unveiled, and all your hollow pretensions to religion laid bare. The day of his coming will be a terrible one to you. He comes with his fan in his hand, thoroughly to purge his floor, gathering the wheat into his garner, and burning up the chaff with unquenchable fire. He comes with his sieve to sift you, and can you stand his sifting? He comes with his touch-stone to try and to detect you. He comes with his balances to weigh you, to see what is the real value of all your professions,—whether after all you may be found wanting. He comes with his lighted candles to search you in every part. He comes with his flaming eye to penetrate at one glance your inmost soul, and to discover all its hidden abominations. With such a prospect before you, would it not be wise to take immediate alarm, and inquire whether all be well with your souls, lest you perish at the rebuke of Him who is a consuming fire.

Why should wrath be your portion? It was the portion of Jesus once, just that it might never be yours. The pains of hell took hold on him, just that they might never take hold of you. He was forsaken of the Father that you might not be forsaken. If we refuse to take Jesus as our Substitute, then we must bear that wrath in our own persons,—the fire which otherwise would have passed over us, will descend with devouring fierceness on our heads. We must either take refuge under the wing of the Substitute, or bear the wrath eternally ourselves. Which is the wiser, safer way for a helpless sinner? Which, O reader? which?

"Change Carriages."

Riding one day from the Waterloo station to Kingston-on-Thames, on the train stopping at Wimbledon, the porter called out, "*Change here for Croydon!*" upon which there arose a bustle and confusion, as the passengers eagerly left the carriages to take their seats in those which were to carry them to the destined station. As soon as our train moved onward, my thoughts began to move likewise; I thought, how many are there who will one day have to change carriages, or else lose heaven. There I see a venerable-looking gentleman, comfortably seated in a carriage called, "*Self-righteousness.*" He imagines it will carry him across the river of death, and put him down just inside the city of Paradise; but, alas! how deceived is he; for instead of reaching heaven, he is travelling to hell. He must *change carriages*, for none other carriage save that which is called "Christ's Righteousness" goes all the way to that city which hath for its maker God.

What a goodly crowd there are in that train called "*Ordinances;*" let me look in the carriages. There is one called, "*Regular attendance at church on Sunday;*" it is a first-class carriage. How nicely the seat are cushioned; what beautiful easy springs it has. "Guard, where is that train going?" "To *Respectable city*, sir." "But those nicely-dressed people expect they are going to the city called Salvation." "This train is not going there, sir; they will have to *change carriages*. *Broken Heart* train is the one they must ride in." 'Tis not a regular attendance at church or chapel, dear reader, that will save you; 'tis a heart broken by a sense of sin, and healed by Jesus.

But let us look in the second-class carriage; it is called, "*Baptism and the Lord's Supper.*" How many are there here who are travelling in the wrong carriage; for they imagine they are right for heaven, because they have attended to the outward sign, whereas they must *change carriages*; for outward signs, without inward grace, are in themselves useless! Ah, ye poor misguided travellers, *change carriages*; get in that one called, "Repentance and Faith," or else at your journey's end you will find yourselves lost.

"This way, sir; this way for third-class passengers; there, that's the carriage, sir, it says on it, '*Forms and ceremonies.*'" "Is it going to heaven, guard?" "No, sir; it goes no further than the river called Death." "How am I to get across the river?" "You must *change carriages*; get in one on the other line called, '*The Narrow Way to Life Eternal;*' our company has no connection with that." Ah, my friends, if you remain in that carriage of "*Formality*," or that one of "*Good Works*," you will surely reach the city of Destruction. Oh, be persuaded to *change carriages*.

"*Excursion train!* this way for the excursion train!" "Where to?" "To hell, sir, unless they change carriages." Yes, ye giddy men and women, seated so comfortably in the carriage of *Carelessness*, ye are on your way to hell. There is no escape unless you repent of your sins, and believe in the Lord Jesus Christ; then you shall be saved. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

And now, dear reader, let me address thee personally on this all-important matter. On which *line* art *thou* journeying? In which *carriage* art *thou* seated? There are but two lines, and one of them you must journey on. The one called, "*The Broad Line*," leading to destruction; it is a "*through line*" to hell; no passenger remaining thereon can escape—lost, *lost*, for ever lost must be his doom. This line is *apparently* a pleasant one: it seemeth right unto man, but the end thereof is destruction. Sin has its *fancied* enjoyments; but who would feel safe, however pleasant the road might be, if he was being hurried onward to a precipice over which he was to be cast. Yet thus it is with all those who are on "*The Broad Line*;" for them hell is open, and into it they must be cast. There is much *companionship* to be found on this line; many have taken tickets, and are now bound for the same destination; but what pleasure can there be in the society of the many, if a pit is yawning for all. Yet this is the condition of those who are still carelessly riding in the carriages of sin, on the broad line of destruction. O ye heedless travellers, be ye warned; *change carriages* I beseech you. Speed your way across yonder to that other line called, "*The Narrow Line*," but which runneth to life eternal; it is a "*through line*" to the city of *Salvation*. Go, *repent* of your sinfulness in riding on the broad line so long. Ask for a ticket called, "*Faith;*" with that in your hand enter the carriage called "Promise," and you are safe. No fear of collision or mishap; you are safe for heaven and happiness.

All who are travelling to destruction are wilfully doing so; they are each and all responsible for their journey; they have voluntarily entered the carriage knowing that its destination is death. "The wages *of sin is* death." All who are journeying to life, eternal life, are doing so by the pure, free, unmerited mercy of God as displayed in Christ Jesus. "The gift *of God is* eternal life."

Dropping the figure, let me now write plainly. Men, brethren, and fathers, ye are all sinners; ye have fallen in Adam, your first parent, and do inherit his nature. Ye have sinned actually in your daily life and conversation. God's holy word declares, "The wicked shall be turned into hell, and all the nations that forget God;" therefore I ask you to consider *where* you are; *what* you are; *what* you are *doing*; and *where you* are going. Put not these questions off, but seek truthfully in the light of Scripture to reply to them. If your reply should cause you uneasiness and disquietude, then let me tell you, that though you are a sinner actually and by nature, yet that Jesus is the Saviour of all who believe. If you believe, Christ died for you and you shall never die; Christ was punished for you, and you shall never be punished. "Believe on the Lord Jesus, and thou shalt be saved." Jesus says: "Him that cometh to me, I will in no wise cast out." "Look unto me, and be ye saved, all ye ends of the earth." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Whosoever will, let him take of the water of life freely." "Ho, every one that thirsteth, COME!"

Jesus says, "Come unto Me."

But what is it to go to Christ? How are we to yield obedience to his call, "Come unto me?" I think we may best learn this by looking back to the days when he was still on the earth. Many came to him then. A leper came to him and kneeled down, and besought him, saying, "Lord, if Thou wilt, Thou canst make me clean." Two blind men came to Him, and said, "Thou Son of David, have mercy on us." A woman with an issue of blood came and said, "If I may but touch His garment I shall be whole." The disciples in the storm came and woke Him, saying, "Lord, save us, we perish." Christ is with us now as truly as he was with them. He can hear—He can see the desires of our heart. Go to Him—pour out your heart to him. Say to Him, "I am a sinner, O cleanse me; the struggle is sore, O help me; I am in trouble, O comfort me; I am unhappy, O give me rest." You need bring no offering—no price is asked. Christ asks you only to come to him. Remember his kindness—how he never sent away any that came. Remember he is as true as he is kind. He would not invite you, were he not desirous you should come. Remember he shed his blood that he might be able to invite you, to pardon you, to receive you to himself."

We would see Jesus.

Eighteen hundred years ago, when this earth was consecrated by the footsteps of the Saviour, there came to Philip, one of his disciples, a few men preferring their simple request, "Sir, we would see Jesus."

Greece, their beautiful land, still lay shrouded in the dark night of idolatry, but they, worshippers of the true God, had come up to Jerusalem for the grand ceremonies of the law. They had heard of the wonderful Being who had caused "the blind to see, the lame to walk, and the deaf to hear," and

moved with curiosity, it may be, some blessing to ask for themselves or friends, they "would see Jesus."

Very soon the Redeemer put the seal to his wonderful works by the most glorious of all—his death for the salvation of a world; and through every succeeding age has burst from the hearts of his people the same prayer, "We would see Jesus."

When burdened with guilt—and conscience, awakened from its lethargy, is telling of the wrath of our Creator, offended by our long course of disobedience; when there seems no way of escape, and no ray pierces the darkness in which we are enveloped, then would we see him extended on the cross dying for our sins, we would hear him gently whispering, "I die that thou may'st live." We would see him risen, pleading with our Judge for us, and reconciling us to God through himself. O then "we would see Jesus."

Friends are unfaithful, and with bleeding hearts and crushed spirits we turn from the false friendships of earth to the true friendship of heaven. We look to that Friend whose love is "beyond a brother's," and who has given of it the strongest proof in laying down his life for us. Resting on his arm, we cling to him the closer as the clouds of earthly disappointments overshadow us, and find in him our lasting peace.

Sickness lays its heavy hand upon us, and the hot breath of fever is on our cheek. We toss upon our couch through the wearisome night-watches, and earnestly wish that we might but feel his hand upon our aching brow, whose life-giving touch, in the days of his flesh, sent the healthful current bounding through every vein, and restored vigor to the sinking frame. But it may be that health is no more to visit us, that our days are numbered, and for us has come the summons to cross the swelling tide of the Jordan to our home beyond. "We would see Jesus" then. We would rest our weary heads upon his breast, and calmly close our eyes on things of earth to open them in heaven. With his hand leading us, the dark vale would be illumined with light.

And in heaven we shall need no more to utter our prayer, for we shall "see Jesus" in his glory; far beyond our mortal comprehension, attended by myriads of bright spirits, we shall see him, and for eternity.—*Cor. of British Messenger.*

THE

Protestant & Evangelical Witness.

SATURDAY, DECEMBER 3, 1859.

Lecture on Cromwell.

The *Examiner* of the 21st ultimo contained a communication over the signature of "Y," purporting to be a "commentary or analysis" of the Lecture on "Oliver Cromwell," recently delivered by Captain Orlebar, R.N., before the Young Men's Christian Association and Literary Institute. We gave this communication a hasty perusal at the time of its appearancey but believing it to be the production of some "gloomn bigot" whose desire to obtain notoriety is greater thad his regard for truth or influence for evil, we concluded to let it pass unnoticed. However, as we see by the last *Examiner* that more from "Y's" pen on the same subject will probably shortly appear, we have resolved to consider a few of the statements which it contains, and also to give some extracts from the lecture in question, that those who had not the pleasure of hearing it delivered, may, in some measure, be in a position to judge whether it really exposes the gallant Captain to what has been laid to his charge.

The writer in the *Examiner*, speaking of the attendance on the occasion of the lecture, after admitting that it was numerous and respectable, says—"We missed, however, a very large number of the respectable Episcopalian Protestants, who, no doubt, religiously absented themselves, so that their ears might not be shocked, and their feelings of loyalty outraged by listening to an officer in the service of the Crown degrading the commission which he holds by his hero-worship of a gloomy bigot,—a guilty, a condemned regicide." With as much truth might he have stated that a large number of the respectable Wesleyan or Presbyterian Protestants were also missing. But even if a larger proportion of Episcopalians were absent than of any other Protestant denomination, whatever may have been their motives for non-attendance, religion, in the true sense of the term, certainly had neither part nor lot in the matter. We feel assured that the piety of the members of that Communion present at the lecture, is just as genuine, their sense of propriety quite as acute, and their feelings of loyalty altogether as deep, as those of the Churchmen absent, whether High or Low. But no true Christian, friend of liberty, or well wisher of Britain could have been shocked by anything which the lecturer advanced in the treatment of his subject. He proved Cromwell to be an eminent Christian, though not without the faults and imperfections incident to human nature; and a true patriot, though he bore arms against the King, who was one of the most perfidious and tyrannical of men. The Captain, instead of "degrading his commission" by defending the Protector from the imputations of his enemies, and praising him for his noble deeds, was but rendering honor to one to whom honor is due. Were Cromwell alive at the present day, we believe he would be as ready to wield the sword in defence of our virtuous and gracious Queen as he was to take the field against Charles I., a ruler who attempted to set law and justice at defiance. No odium can be attached to any man, whether an officer of the Crown or a private individual, for paying his tribute to the memory of a Hero who was loyal to his sovereign as long as endurance required, him and loyal to the true interests of his country to his latest breath.

"The lecturer's ardour in the pursuit and acquisition of historic lore," says the correspondent of the *Examiner*, "may be all and everything he described himself to be, but his deductions are rather beacons to guard against the perils of uncertainty and fanciful conjecture than the lights which lead to infallible truth." If the lecturer's deductions are *beacons to guard against the perils of uncertainty*, where, we would like to ask, can they lead, but to infallible truth?

The writer of the communication further states that "the contemporaries of Cromwell, and those who lived nearest the time in which that, great bad man, flourished are certainly more competent witnesses in the investigation of his character than any officer in Her Majesty's service, not even excepting the Commander-in-Chief of the British Fleet. Let us see, then, the estimate formed of the 'regicide' by these most reliable authorities. Mrs. Hutchinson, the Roland of England, who associated with his family, clearly proves him to have been a dissembler a hypocrite, imbued with selfishness and thirsting for absolute power." We admit that the contemporaries of any man ought to be the most reliable authorities in the investigation of his character, but when their statements are conflicting, the student of history must weigh the evidence of the different witnesses, and form a general estimate from the testimony of friends and foes. Mrs. Hutchinson may have written unfavorably of the Protector's character, but Milton, who was his secretary, and consequently had ample opportunities of judging of his conduct, speaks of him as being "the patron and tutelary genius of liberty," and as a person "exceded no one are in justice, in piety and goodness." This is strong language, but it is the testimony of just as reliable an authority as Mrs. Hutchinson. Cromwell has been both panegyrized and maligned by his contemporaries, therefore posterity have to form an estimate of his character by a reference to the general facts of history, which course the lecturer evidently took in describing him as a christian, a general, and a ruler. But we will let the Captain be heard for himself. In speaking of Charles, and of Cromwells first appearance in the House of Commons, he said:—

Charles I., amiable and beloved in private life, possessed all those high notions of kingly prerogative that had distinguished his father, and the same hatred of liberty and of parliaments; but his government was too poor, and devoid of resources, to be carried on without parliamentary aid. Three parliaments in quick succession widened the breach between Charles and his people. The third parliament was held 1628. Many new members were returned on the liberal side. All the old leaders were there, but another was now added to their number. "A strongly formed man of very slovenly appearance," so writes Sir P. Warwick, "entered the House in company with Mr. Hampden, who introduced him as his kinsman, to Elliot, Pym, and others. 'Who is that slovenly you came in with?' asked Digby of Hampden. 'That sloven,' was the reply, 'if we *should ever*—which God forbid—come to a rupture with the King, will be the greatest man in England.'"

England wanted indeed her wisest sons and bravest hearts to meet the dangers that threatened her institutions at this time. The leaders in that parliament were equal to the occasion. After an adjournment, the parliament again met in January, 1629. The House resolved itself into a committee on Religion; in this, for the first time, Cromwell, then 30 years of age, rose to speak. All eyes were turned to him, and he was listened to with attention. And what called forth his rude, impassioned expressions on that occasion? Laud, then a bishop, and other ecclesiastics, were gaining notoriety by preaching up the Divine right of kings, and the duty of passive obedience; and were approaching in doctrine nearer and nearer to Rome. These men were the favorites of the Court, and upon them Charles was lavishing every kind of Church preferment. Of this Cromwell complained. "If these are the steps to church preferment," said he, "what are we to expect? what are we to look forward to?" This was in truth the great question of the age. The re-establishment of Popery was the object of the Kings and Rulers of the Seventeenth Century; and Cromwell's first words in the great council of England's people were against it. This one idea possessed him, and Protestantism,—hearty, Bible-loving Protestantism, had no truer friend, nor warmer advocate than Oliver, both in Parliament and in the battle field, in the council and on the throne. The whole energies of his life were given freely to the cause of God and his country; and to his latest breath, no poor protestant community was without his sympathy, or beyond the reach of his powerful aid. Yet such a man of fiery spirit, of unflinching and unvarying honesty of purpose and action, has, I blush to say, been considered by thousands of his misguided countrymen, for whose cause he bled and suffered, a *hypocrite*,—a false man to God and his fellows.

The lecturer thus described the tyranny of Charles:

Many English Kings had occasionally violated law, and oppressed their subjects, but none had ever systematically attempted to make himself a despot, and to reduce the time-honored constitution of England to a nullity. We are persuaded this was the end proposed by Charles. From March, 1629, to April, 1640, the Houses were not convoked. Never in our history had there been so long an interval. Systematically the promises accorded to the Petition of Rights were violated by the King; large revenues were raised without legal authority, and persons obnoxious to his government were cast into prison. Elliot, who had been Speaker in the last House, a man of distinguished family, of wealth, and of great nobleness of character, because he dared to be independent, and would not pay a fine inflicted upon him unjustly, was thrown into prison, where he died after two years of misery and suffering. Leighton, Prynne and others were pilloried, and had their ears cut off. Many were cast into prison, and from being rich men were made paupers by the exactions of the Court, and finally were only released by the Long Parliament after years of loathsome confinement.

When we consider these acts of cruelty and oppression, need we wonder that Cromwell, who abhorred tyranny, though he had up to this time never drawn the sword, resolved to fight in defence of his country's liberties. The Captain referred to this step of Oliver Cromwell as follows:—

On the 7th of February, 1642, Cromwell having contributed £300 to the fund for raising an army, left the parliament and joined the army with his two sons. With noble simplicity, he said "you have had my money, I hope in God to venture my life, and so do mine,"—alluding to his family. From this day, till the day of his death, all his thoughts, however well (or *ill* conceived, were for protestantism, and for the liberty of his fellowmen.

The lecturer, in speaking of the execution of Charles by the army, remarked:—

When and how the scheme originated, whether from the officers to the ranks, or from the ranks to the officers, we cannot tell—only this seems clear, that it was not the act or suggestion of Cromwell. More probably he who seemed to lead, was forced in this particular to give way. Certainly Cromwell had provided Charles at one time with means and opportunities to escape beyond seas; but this failing, he appears after several mental struggles to have acquiesced in the joint resolution of the army, then encamped at Windsor, "to call Charles Stuart, that man of blood, to account for the blood he had shed, and the mischief he had done to his utmost against the Lord's cause and people in these poor nations." I will not harrow your feelings by entering into further particulars respecting this judicial murder of King Charles,—it must ever remain a deep blot on the conduct of Cromwell. But there are extenuating circumstances which should be glanced at, so that we may not form a false judgment of this wonderful man. Cromwell began life as a puritan, and like Hugh Peters, dangerously mixed up religion with his politics, and thought he saw warrant for all that he did as a warrior in the wars and fightings recorded in the Old Testament. Cromwell became every day he lived less and less a fanatic; but one cannot peruse the narrative of those sad months which issued in the beheading of the King, without seeing that fanaticism blinded his eyes, perverted his judgment, and silenced his conscience.

In vindicating the Protector from the charge of hypocrisy, which has so often been alleged against him Mr. Orlebar said:—

Look closely through his whole career, read his letters, his speeches; see him in his relations to his fellow-men, as husband, father, son; consider his admirable fitness for the highest offices; mark his public spirit, his generosity, his unselfishness, his moderation, his habitual self-control; and the moral fitness and wisdom of most of his public acts, and see if the one, two or three actions that deserve reprobation in a public life of unexampled activity, extending over thirty years, can prevent the firm and honest conviction, that we have reviewed the life of an eminent hristian and a godly ruler.

We regret we have not space to give the description of his death-bed scene, which perhaps more than all other things, reveals a man's true character.

Young Men's Christian Association and Literary Institute.

The Rev D. B. Parnther fulfilled his engagement with the Association on Thursday evening. This he did with accustomed excellence both in matter and manner. Not merely did he establish the negative, that science is *not* incompatible with religion; but showed that the Bible, the fountain of religion, contains germs, hints, intimations in regard to science, which are constantly developed in the lapse of ages. Hence the inference, that discoveries of the future will not invalidate that that word which, unchanged amid all changes, "liveth and abideth for ever." The Association has thus realized the first instalement of the benefits which it may expect to gather from the removal of Mr. Parnther to the city. The attendance on Thursday evening was larger than could have been anticipated, considering the state of our streets; quite respectable and encouraging. The next Lecture will be delivered by Capt. Hancock. Subject, "The Book and its Mission." It will be illustrated by wood engravings. The Captain desires to raise funds in aid of Father Chiniquy. He lectures before the Association with the understanding that any surplus monies which may remain after the payment of expenses shall be placed at his disposal for the purpose above indicated. It is earnestly requested, therefore, that none will attend the lecture empty-handed; and that as many as can will bring silver with them.

From the St. John Church Witness.

A Call to Prayer.

An earnest call to prayer has reached us from the East—from Lodiana in India. The Christians in that far distant land, moved by the aspect of the times, invite the universal Church to offer up united prayer on the second week in January next, for the outpouring of the Holy Spirit. The invitation was received here on Friday last by the Church of England Young Men's Society, from the Secretary of the Protestant Alliance in London, with a request to make it known, and we esteem it a high privilege to publish it in our columns.

An awakening of the Church's spiritual energy, individualized in its workings, is extremely desirable, and it may be secured by the use of the proper means—prayer. The disciples after their master's ascension continued instant in prayer, and then the Pentecostal shower descended. Let there be now earnest importunate prayer; let there be union, union of spirit—the desire of all centered upon the same point; and then as at the opening of the dispensation of grace, as at the great Reformation, a blessing may reasonably be expected; yea, nothing could hinder its descent. Sinners would fear and tremble; the house of prayer would be crowded with serious worshippers; converts be multiplied. The manifestation of Jehovah's glorious power would be seen. Zion would enlarge her borders and strengthen her stakes. Those who went forth weeping, bearing precious seed, would return with rejoicing, bearing their sheaves with them.

In order that our readers may be fully informed on this interesting subject, we subjoin the letter received by the Church of England Young Men's Society of this city, with the invitation referred to:—

TEMPLE, LONDON, Oct. 28, 1859.

DEAR SIR,—I enclose an important paper for your earnest consideration, and I send a few copies of the printed address by the mail. The special work of God's Spirit, already seen in America, Ireland and Scotland, has undoubtedly become manifest in London, and has begun in one of our largest Ragged Schools. Immediate and prudent measures will be taken at once to cherish and direct this movement, from which we may expect a rich and everlasting blessing.

For this purpose a meeting was held last night.

On Monday the Open Air Mission will have a meeting on the subject.

It will be brought before the public at a meeting which the Lord Mayor has called for Nov. 1. at the Mansion House.

Meantime, the Rev. Prebendary Burgess has undertaken to communicate the information from India to Christians on the Continent, and I have been requested to write to the Canadas, the United States, and New Brunswick.

It is thus that I have the pleasure of addressing you, and I am glad to make the Society, whose hospitality I enjoyed in 1858, a medium of communicating with the Christians of New Brunswick.

I remain, yours faithfully,
JOHN MACGREGOR.

[Enclosure.]

AN INVITATION TO UNITED PRAYER.

Addressed to the Church of Christ throughout the World, being an extract from the Minutes of the 23rd Annual Meeting of the Lodiana Mission.

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore:—

Resolved 1st. That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves but unto him who died for us. And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land—

Resolved 2nd. That we will do our best to get Union Meetings for prayer, for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

And further, being convinced from the signs of the times that God has still larger blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore—

Resolved 3rd. That we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer, and that on the last day, that is Sabbath the 15th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercise of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord, to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing.

Lodiana, Nov. 29th, 1858.

Appended to this address is the following appea from the Christians in England:

The Christians in England desire earnestly to invite the whole church of Christ to special simultaneous prayer for the outpouring of God's Spirit upon the whole world.

In America, in India, in Burmah, and in Africa, a marvellous work is going on.

In Scotland and in Ireland there are thousands turning to God and "the times of refreshing" seem at length to have begun in London.

It is well that those countries where this blessed movement has commenced, should unite in asking God to deepen and extend its influence.

The time for this above suggested by the American Mission in Lodiana, and from India notified to England, will soon be made known to Christians of every land.

So may our hearts be joined in prayer and an abundant answer be vouchsafed.

JOHN MACGREGOR,
Honorary Secretary of the Protestant Alliance, and of the Open Air Mission.

London, Oct. 28, 1859.

We pray that the hearts of all true Chistians may be inclined to accept this earnest invitation. Let as many as possible now make it a subject of prayer to God. Arouse the slumbering to action, and let there be a concentration of the energies of the whole Church in this matter, so that standing at the post of duty, at the appointed time, all may unite in fervent supplication to God.

[For the Protestant.]

ST. CATHARINES, C. W., Nov. 12, 1859.

Mr. Editor and Dear Brother in Christ Jesus;

The remembrance of the respect and attention shown me by those who love the cause of Jesus Christ, and the cause of Temperance, when in the beautiful Island of Prince Edward, and the recollection of the very happy hours I spent in the endeavor to discharge my duty when on the Island, inclines me to often think of the Providential and Gracious dealings of God with me, not only on the Island of Prince Edward, but while in New Brunswick, Nova Scotia, Newfoundland and England, as a witness for the Saviour, whose Grace quickened my dead and dark soul nearly four years ago, even as the same Grace quickened to newness of life those to whom Paul addressed the second chapter of his epistle to the Ephesians! After leaving your Island, the summer before last, I went to Nova Scotia, where the people of God gave me a cordial welcome, and in which noble Province I was privileged to address my fellow sinners something like one hundred times, telling what Grace could do for all who were made partakers of its marvel-working influence, and inviting all to seek the Lord while time and opportunity was afforded them. See Isaiah 55th chapter. See St. Matthew 11th chapter and 28th verse.

I desire to say to my Brethren in Christ Jesus, not only in your city and Island generally, but my Brethren and Sisters every where, that I am more and more at a loss to understand why so vile a wretch as I am by nature and have been by practice, should be made the recipient of so much love from God! I am more and more astonished when I think of what God has done, is doing, and tells me He will do for my poor soul! See St. John 3d chapter. Romans 5th and 8th chapters, and St. John 10th and 14th and 15th chapters.

In all lands, on the sea, in the city, in the country, and in the wilderness, I have ever found God with me, and better to me than all my fears, and better than any Brother or friend, good and kind as friends and Brethren everywhere have been to me.

Four years ago this month, I was a poor degraded Bar Room sot, sleeping in the outhouses and stables of this town, ragged and wretched, and filled with a love of sin, sensuality and abomination! I was then a confirmed drunkard, and loved the intoxicating cup, and the company of the graceless! No man seemed to care for my soul; I was considered a hopeless case! Now, I am walking in the light and love of God, through the same streets, one of the most happy men in the world, and Grace has done it all. Since my return from England, where I spent four months very pleasantly and profitably, and lectured some 60 times,—the people have received me with even greater enthusiasm than when I first came out, and our meetings have been crowded everywhere, and a gracious influence has been with us at several of the meetings, and good done in the name of the Lord Jesus Christ. Some of my old Infidel companions are compelled, by the same Grace, to admit that there is indeed a reality in a religion that can do for fallen and depraved men, what the religion of Jesus Christ has done in and for me! It is glorious to feel and know that God owns and honors the labors of the feeblest of His children.

I wish to say to my Brethren of the Sons of Temperance who were so kind to me when in your City and at Georgetown, &c., that I am endeavoring to keep the people awake to their duty to the Order that has been the instrument of so much good, and that I trust is yet, under God, destined to aid in the complete overthrow of the infernal liquor traffic. The Brethren of the Order of Sons of Temperance in this Country, have ever stood by me since I came out of the mud and filth of a lifetime of debauchery, and 16 years of confirmed drunkenness, and last evening I was requested by the Division to give another lecture here next week. The Brethren at Hamilton City, gave me a cordial reception last week, and I more and more realize the truth of Romans 8th chapter and 28th verse. By a letter received from the Grand Scribe of the Order for Canada West, Edward Stacey, Esq., of Kingston, I rejoice in being able to tell the Brethren in your Province, that the Order was never in a more prosperous state than at the present time. Let this cheer the hearts of my good Brethren in Charlottetown and in the Island generally. My Post Office address is Box 119 St. Catherine's, Canada West, and I would rejoice to receive a letter from any of my many friends and Brethren in your delightful Island. A letter from good and kind Brothers the Rev. Messrs. Sutherland, Lochhead or Roach, or from Brother Sanderson of Georgetown, or Brother Tanton of Charlottetown, would rejoice my heart. Brother Scott of your City writes me now and then, but tell him his letters are not half long enough.

Trusting that this letter will be read with pleasure by the people of God and do good to some souls,

I remain, dear Brother,
Your's truly,
JAMES A. DAVIDSON.

Religious Items.

Mr Cundall acknowledges receipt of the following sums for the Chiniquy Fund:—Mr Donald M'Kinnon Malpeque Road, 12s; Murray Harbour, per Rev Mr M'Kay, £5; Princetown, per Rev Wm. Keir, £17 3s.; Mr J. Oliver 10s.; Dundas Settlement, £1 0s. 4d; St. James Church (additional) per Rev Mr Duncan £1 10s.; St. Paul's Church (additional) per Rev D. Fitz Gerald, £4 9s. 6d.

The £10 11s. 6d., acknowledged in a former No from New London, per Mr George Anderson, was contributed by the New London Section of Rev Mr Murray's Congregation.

A Public Prayer Meeting will be held in the Temperance Hall, to-morrow, between 4 and 5 o'clock p.m.

The Rev Mr Hall will preach to-morrow morning (Lord's day) at the usual hour in the Baptist Chapel, Charlottetown; afternoon at 3 o'clock Lot 49.

The Rev G. M. Armstrong delivered the opening lecture of a course before the Church of England Young Men's Society, at the Mechanics' Institute, on Friday last, on "Christianity as foreshadowed under the Jewish dispensation." The *Church Witness* says that it was an admirable lecture in every respect. The next of the course will be delivered on Friday, the 2d December, by the Rev John Armstrong, on "Christianity as unfolded and reduced to practice by our Lord and his Apostles."—*Col. Presbyterian.*

The Bible Society's agent at Frankfort during the recent war sent out more than 16,000 copies of the Scriptures for distributing among soldiers. A number of copies were distributed among Austrian prisoners. In Stuttgart nearly 4,000 copies were circulated among soldiers. An officer in the army ordered 1,500 copies, and a private soldier sold 71 copies in one day. The demand for the Scriptures on the Continent of Europe is very great.

AYER'S PILLS.

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

J. C. AYER, M. D., LOWELL, MASS. DEAR SIR; I have examined your CATHARTIC PILLS, and become thoroughly acquainted with their composition. It is a new and judicious combination of materials possessing points of excellence which, I believe, have not been obtained before.

As a Cathartic for general use, they are far superior to any which have hitherto fallen under my notice. They do not contain any mineral substance whatever; and, consequently, all objections urged against such ingredients are obviated.

The skilful method of separating the active principles of which these PILLS are composed from the inert vegetable matter is meritorious, and should command special attention, and win for the PILLS the liberal patronage of the public.

JAMES R. CHILTON, Chemist.

We have known Dr. J. R. Chilton for many years as a gentleman of the highest respectability, and a chemist in whom we have utmost confidence.

We fully concur in the above statements.

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

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

HORACE GREELY, Senior Editor of the New York Tribune.

WM. H. SEWARD, Senator of the United States.

WM. L. MARCY, Secretary of State of the United States.

WM. B. ASTOR, New York city, the richest man in America.

G. W. WESTON & Co., Proprietors of Saratoga Springs.

POWERS & WEIGHTMAN, the largest Manuf. Chemists in America.

E. L. LEAVENWORTH, Secretary of New York.

Bank of England, London, 5th June, 1856.

DR. J. C. AYER, LOWELL, MASS., U. S. A. Sir; In compliance with the request of your agent, I have the pleasure to state that having used your CATHARTIC PILLS in my family, I have found them superior in their remedial effects to any other purgative we have ever employed. It is within my knowledge that your PILLS and PECTORAL are recommended by some of the distinguished surgeons and physicians of this metropolis. (London.)

Your obedient servant,
RICHARD DEAN BOYLE, Ex-Ass't Cashier.

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

Ye Members of the Charlottetown

MECHANICS' INSTITUTE,

GIVE DUE HEED AND REMEMBER, that notwithstanding the assertion of the Rev Secretary, and other Officials of a kindred Association, to the contrary, the Institute is still in being, and is not defunct.

His Honor the President will, therefore, inaugurate the Session for the ensuing year, by delivering an address on TUESDAY Evening, the 6th December next, at 8 o'clock, at the Temperance Hall, after which the Report for the current year of the Secretary and Treasurer will be submitted, and the annual election of office-bearers will immediately follow.

The doors will be open to the Public.

☞ The annual SOIREE of the Institute will take place on the 13th December. For particulars, see Advertisement and Handbills.

By Order,
JAMES M. BUTCHER, Sec'y & Treasurer.

Charlottetown, Nov. 22, 1859.

DENTISTRY.

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

Satisfaction guaranteed in every instance.

Filling, Extracting, and Cleansing attended to as usual. Charges moderate.

Residence—At MRS. DOUGLAS'S, Water street.

Charlottetown, November 18, 1859. tf

GREAT FALL IMPORTATIONS.

JUST RECEIVED, PER *ISABEL*, & other arrivals,—at THOMAS'S OLD STAND,—Cottons, Prints, Merinos, Coburgs, Dresses, Shawls, Mantles, Flowers, Ribbons, Furs, and all kinds of Staple and Fancy

DRY GOODS,

ALSO—IRON, STEEL, TIN, NAILS, BRADS, SCREWS Locks, and General Hardware.

OILS, PAINTS, Turpentine, Glues, Putty, Whiting, Dye Stuffs, Brushes, Room Paper, Tarred Paper, Rope.

TEA, SUGAR, Coffee, Molasses, Treacle, Tobacco, Raisins, Currants, and general

FAMILY GROCERIES

of best description—all of which have been purchased in the best markets, and will be sold at the most reasonable prices by

J. H. TURNER & CO.,
British Dry Goods Store,
Great George Street.

November 12, 1859.

FALL AND WINTER GOODS.

PER STEAMER *BALTIC*, VIA ST. JOHN, New Brunswick, and Ship "*Isabel*," from England direct.

CHARLES BELL

Has received per above Vessels, a general Assortment of

ENGLISH AND SCOTCH CLOTHS,

BEAVERS, TWEEDS, DOESKINS, SEAL CLOTHS and CASSIMERES; VESTINGS, in variety.

TAILORS' TRIMMINGS,

CAPS,

Fur, Cloth and Tweed CAPS. Under Clothing, SHIRTS, Collars, Stocks, Neck Ties, Gloves, Braces, and Mufflers.

A large Stock of Clothing,

(Warranted well made) constantly on hand.

The usual attention given to all custom orders at—

BELL'S CLOTHING STORE.

Queen Square, Ch. Town, Nov. 5, 1859. 1m

Harness and Saddlery Establishment.

North Side Queen Square.

JOHN W. PICKARD RESPECTFULLY informs the public of P. E. Island, and former patrons of the establishment in particular, that, having taken the OLD STAND for many years occupied by Mr JOHN STUMBLES, next door east of JOHN TRENAMAN, Esq.'s, he is prepared to execute, in good style and of the best material, all orders in his line, promptly and at moderate prices. He always keeps on hand a select assortment of HARNESS, SADDLES, WHIPS, &c., to which he invites attention.

☞ CARRIAGES neatly TRIMMED. ☜

N. B.—Country Dealers would do well to call, before making purchases elsewhere.

Nov. 5, 1859. 3m

In the Press,

And will be published in about a Month,

THE

Prince Edward Island Calendar,

For 1860.

☞ Any corrections in the lists from parties interested will oblige the publisher.

Oct. 28th, 1859.

JUST PUBLISHED,

PRICE 7s. 6d.; Cloth Gilt, 10s. 6d.; Fine Morocco, 15s.

MEMOIR

OF THE

REV. JAMES MACGREGOR, D.D.

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

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

The work will be on sale in the course of next week, at HASZARD'S Bookstore, Charlottetown; and a Colporteur will commence visiting the rural districts, taking the route from Charlottetown, to Covehead, Cavendish, New London, Princetown, Bedeque, &c. Friends in those quarters are requested to have their money ready when he comes.

Oct. 26, 1859. n5

JUST PUBLISHED,

(*And now ready for delivery,—Price One Shilling.*)

A LECTURE ON THE REFORMATION, by the REV. D. FITZ GERALD, containing some 90 pages of valuable and important matter. It gives in a condensed form the principal and most interesting facts connected with the two great national events which were brought, after the lapse of centuries, to a successful termination, viz., the Reformation in the reign of Elizabeth, and the Revolution in the reign of William III.

Upwards of sixty different authorities are referred to, and given at the foot of the pages.

As there is only a limited number of copies struck off, we would recommend every one who is anxious to obtain a correct and succinct account of the religious history of his own country, to make early application; and we feel satisfied that those who carefully, and without prejudice, read the mass of authentic information which this little work affords, will be amply repaid both for their time and money.

To be had at G. T. HASZARD'S Book-store.

Nov. 12. 1859. 1m

Carpenter's Spelling,

AND IRISH NATIONAL SERIES OF Books, just received at Haszard's Book-store.

Harmonicon and American Vocalist

JUST RECEIVED AT HASZARD'S BOOK-Store.

CHOICE BRANDS OF FLOUR.

THE SUBSCRIBER RECEIVES REgular consignments from several mills in the best wheat countries of Canada, and offers shipping parcels of Choice Family and Baker's Flour—Superfine, Fancy Flour and Extra.) at the market prices.

JOHN DOUGALL,
Commission Merchant,
270, St. Paul Street.

Montreal Sept. 13 1859.

THE ANNUAL SOIREE

OF THE

Charlottetown Mechanics' Institute

WILL TAKE PLACE AT THE TEMPERANCE HALL, on Tuesday evening, the 13th December next, at 6 o'clock, when Addresses, Vocal and Instrumental Music, will enliven the proceedings.

Tickets, at 1s. 6d. each, can be obtained at the Book Stores, and from any of the Committee.

MARK BUTCHER,
J. T. LEEMING,
S. BARNARD,
JOHN W. MORRISON.

By order, JAMES M. BUTCHER, Sec'y.

Charlottetown, Nov. 26, 1859.

Secular Department.

NEWS BY THE ENGLISH MAIL.

ENGLAND.—Somethurst has been pardoned, on account of the imperfectness of the evidence against him, but he is to be tried on a charge of bigamy, the utmost punishment for which is four years' penal servitude. The escape of this man is a sad reflection upon the present state of chemical science in this country. On Thursday his solicitor appeared at one of the London Police Courts that he might be admitted to bail, but the presiding magistrate peremptorily refused to entertain the subject. An application on his behalf will probably be made to a judge in chamber.

On Wednesday the 9th of November, the Prince of Wales attained his eighteenth year, and, in the event of a demise of the Crown, would rule in his own right as Albert the First.

Lord Brougham, in justice to his own character, has been obliged to apply to the Court of Queen's Bench for a criminal information against a Westmorland paper, which inserted a letter imputing to him corrupt motives relative to some land transactions in which he has been engaged as the representative of his brother.

The subject of the national defences of England is urged in the press day by day, until the iteration becomes tiresome; and the Irish journals, which have hitherto been all but silent with reference to it, are now modestly inquiring whether some provision ought not to be made for a like end in that country.

The rifle movement is progressing satisfactorily. Several of the public departments are co-operating for the formation of a civil service rifle brigade.

The official enquiry into the loss of the *Royal Charter* is not yet completed. Another box of gold, weighing 24lb, was picked up by the divers, also a few loose sovereigns.

Two British steam sloops of war have succeeded in bringing off three hundred and fifty christian men, women, and children, from a small port of Morocco. Their position is said to have been very perilous. A general massacre of the fugitives was feared.

The London *Gazette* of the 8th contains despatches from Lord John Russell, and a declaration from the Spanish Government, relative to the war with Morocco. On September the 22d, Lord John Russell instructs the British Ambassador at Madrid to say that her Majesty's Government are bound to look to the security of the fortress of Gibraltar; and he is required to ask for a declaration in writing of any intention of occupying Tangier in a permanent manner. The Spanish Minister for Foreign Affairs replies, on October the 6th, that Spain would not continue to hold Tangier after a treaty of peace. Lord J. Russell writes to say that the British Government accepts with satisfaction this assurance. But a few days later Lord J. Russell again writes to Madrid, and obtains from the Spanish Government the further assurance that they have no intention to occupy any point on the Morocco coast, which would give Spain any superiority which would be dangerous to the navigation of the Straits; but Senor Collantes presumes that the Cabinet of London has no other object than to secure the safety of the interests of Great Britain, and not in any manner to interfere with the contest which is about to be engaged in between two independent nations. This despatch is dated October the 21st, and closes the correspondence.

FRANCE AND ENGLAND.—The Paris correspondent of the *Times* states that a confidential communication of an important nature has been addressed by the Minister of the Interior to all the Prefects of France, with a view of obviating the effect produced in England by the violent language of a portion of the French press. The prefects are instructed to invite such journals to be more circumspect. The journals, while defending energetically the rights of the country, might easily avoid offending the sensibilities of a great people by pursuing this line of conduct. The Minister is of opinion that the dignity of the Imperial policy may be reconciled with the interest of the alliance of France and the maintenance of peace.

The Belgian Tribunals have had a Mortara case to deal with, and five ladies implicated in it have been each sentenced to 15 days' imprisonment, and 100 francs fine.

FRANCE.—The article in the *Times* of Tuesday, on the state of public feeling in France, has produced a great sensation in Paris.

The transport squadron at Toulon, for the conveyance of French troops to China, consists of eight crew vessels of 1200 tons. The fitting out of the ships of the line to follow the transports is actively progressing. It is stated that the expedition will sail from Marseilles.

The China expedition is rapidly growing into favor with both services in France, and the authorities, who, a short time back, had suspended their preparations, are now hastening them as fast as possible. A number both of the officers and men are volunteers from other regiments for the China war. It is not intended to replace them in their old regiments, to which they will return after the conclusion of the war. The force will consist of a full division of two brigades.

PARIS, Nov. 11.—The *Patrie* of this evening says: We are assured that the King of Sardinia has replied to the letter of the Emperor Napoleon, and that King Victor Emanuel, in his reply, expresses confidence in the sympathy of the Emperor in favor of the Italian cause, and declares that he (the King) will leave to the decision of the Congress all that which relates to the reorganization of Italy.

Count Walewski's circular officially announces that France has demanded from Sardinia the payment of 60,000,000 francs for the expenses of the late war. This is one of the arrangements embodied in the treaty of Zurich. The Paris correspondent of the *Times* says that the China expedition is rapidly drawing into favor with both services in France. The French contingent will consist of a full division of two brigades. The Field Artillery is to be improved to four batteries, and the division is to be accompanied by 500 sailors. The total effectiveness of this *corps d'armee* will amount to 20,000 men of all ranks and arms,—they are not expected to reach China before April or May.

The coast defences of Algeria are said to be just now occupying the serious attention of the French government. Cholera rapidly abating among the French expeditionary corps on the Morocco frontier.

AN ELECTIVE ASSEMBLY PROMISED BY THE POPE.—PARIS, Nov. 11.—The *Moniteur* publishes a circular, issued on the 5th November last by Count Walewski to the French diplomatic agents abroad, explaining the advantages of the different clauses of the treaty of peace signed at Zurich, and stating that France will not have to advance the amount of debt due by Piedmont to Austria, but will co-operate with Piedmont in making the stipulated payment by certain arrangements which have been agreed upon by France and Sardinia. France has demanded from Sardinia the payment of sixty millions for the expenses of the late war

The circular further announces that the French Government had received assurances that the Pope was only waiting for an opportune moment to make public certain reforms by which the government of the clergy would be replaced by a government generally composed of the laity —which would give to the country better guarantees for the administration of justice and for the control of the public finances by means of an assembly elected by the people.

SPAIN AND MOROCCO.—The semi-official *Correspondence* of Madrid states that the *London Gazette* omitted to publish a document, in which the Minister of Foreign Affairs in Spain declares that, though Spain does not intend to occupy permanently any point likely to give her dangerous supremacy in the navigation of the Mediterranean, she considers herself perfectly free to act as she may think fit in the rest of the empire of Morocco.

The Spanish army under orders for Africa is estimated at 40,000 men.

The Government has decided to prohibit the publication of the news of the expedition in Spain during the continuation of the war.

ATTACK OF CEUTA.—MADRID, Nov. 10.—On the 9th the Moors, with a force of 1000 men, continued their attack on Ceuta. The besieged were preparing to make a sortie to repulse them. The Cortes has been prorogued for one week.

CENTRAL ITALY.—TURIN, Nov. 17.—The States of Parma, Modena, and the Romagna have tendered their thanks to the Prince de Carignan for the naming of a substitute, whom his royal highness recommended to their several deputations, and they inform the Prince that they accept with gratitude the Regency of Chevalier Buoncompagni.

TURIN, Nov. 10.—King Victor Emmanuel, in consequence of a very urgent representation received from the French Government, has refused to grant permission to Prince de Carignan to accept the regency of Central Italy offered to him.

ZURICH, Nov. 10, 5 10, P.M.—The three treaties have just been signed at the Hotel de Ville of Zurich.

British and For. American News.

United States.

CHARLESTOWN, Monday, Nov. 21, 1859.

Order prevails here now. The excitement of Saturday has subsided, and no suspicious parties have been discovered. Gov. Wise has received letters from intelligent and responsible parties in the North and West assuring him of the organization of bands for rescue. The presence of the military has restored composure and calmness to the public mind. The military are preparing an encampment, The Governor will return to Richmond to-morrow. We have cavalry, artillery, and infantry enough to encounter a small army of sympathizers.

It is rumored that Gov. Wise has received a dispatch from Gov. Chase of Ohio, informing him that a large body of men—from six hundred to a thousand—are arming for a rescue, under command of John Brown, jr., and will undoubtedly start for Charlestown. Wise is said to have replied that if Gov. Chase allows them to cross the line, he will enter proceedings against him for treason. Also, a despatch was received on Saturday from United States Marshal Johnston of Ohio, stating that from six hundred to a thousand men were arming for a rescue in that State. John Brown, jr., is the reported commander.

ST. LOUIS Nov. 22.

The Overland Mail of the 31st. arrived last night

There was unusual agitation of railway projects in California, and strong appeals are being made to capitalists for aid. The Overland immigration by the Central route, it is stated by competent parties, will reach thirty thousand, and but little sickness had occurred; and the gold and silver discoveries in Washoe Valley and Walker River had created a great demand for labor.

Dates from Portland, Oregon, are to Oct. 25, and from Victoria to the 27th. The special correspondent of *The Alta California*, who accompanied Gen. Scott on his trip to the North, writes that the General arrived at Port Townsend on the 25th, and would immediately establish his headquarters on board the United States steamer Massachusetts.

Commissioner Campbell, who was expected overland from Colville, had been directed to join the Commission of San Juan.

No plan of action had yet been decided upon by General Scott.

The overland express, which arrived last night, brought despatches from the British Consul at San Francisco to Lord Lyons, and a communication, franked by Gen. Scott, to the commanding officer at Fort Leavenworth.

The British have withdrawn their naval force from San Juan, with the exception of the steamer Satellite.

The Arizonian of the 3rd inst. says that Capt. Ewell left Fort Buchanan for Sonora on the 31st. ult., under instruction of the Secretary of War to call on Gov. Pesquiera, and protest, in the name of the United States Government, against the expulsion of Capt. Stone's party or the American citizens from that State.

The Arizonian also learns that Pisquiera recently expressed a strong desire for the formation of emigration companies to induce a general emigration into Sonora.

Nova Scotia

LOSS OF THE STEAMSHIP INDIAN.—H. M. S. *Gladiator*, 6 steam sloop, Commander Hickley, returned from the scene of disaster near Marie Joseph at midnight on Friday last. She brought to this city the whole of the survivors of the wreck. The *Indian* was of the Canadian line of screw steamers, an iron Clyde built ship, and about four years old. She left Liverpool for Portland at the appointed time Captain Smith appears to have been diligent in the discharge of his duty during the whole passage. He experienced thick weather ever since leaving the Mersey, and only obtained a glimpse of Cape Race, after which his lead was kept constantly going until the ship went on shore, a short time previous to which he had soundings in thirty fathoms of water. The wreck has resulted in the certain loss of nineteen persons, most of them belonging to the crew, and five men, including the Third Officer, still missing in one of the boats. The passengers and crew saved nothing but what they stood in. As usual, and as what unhappily happens everywhere when a wreck occurs, the shore people behaved very badly. Plunder and robbery seem to have characterized the whole proceedings. The gale on Tuesday evening appears to have quashed the whole; for after that, there was not a vestige of the ship to be seen. In the absence of Captain Smith's testimony, who, in common courtesy, ought first to be heard, we subjoin the connected narrative of the Purser of the *Indian*, from the *Express*.

On the morning of Monday the 21st inst., at five o'clock, hazy, but not by any means thick weather, the vessel struck on what are called Seal Ledges, a great number of irregular rocks almost entirely covered at high water, and over which when there is the slightest swell, the water breaks with great violence. These Ledges are at the mouth of a small fishing harbour called Marie Joseph, about sixty-five miles east of Halifax, N. S.

The vessel went on not with a shock but a rip, from the very sound of which it was perfectly evident that the bottom of the forward part at least was literally torn out.—Before the firemen could leave the stoke hole, the water was nearly up to the roof of the furnace doors, and in about twenty minutes the engine room filled, almost up to the highest platform.

The boats were lowered as quickly as possible, and without much difficulty. The starboard and port boats, Nos. 1 and 2, were swung on the davits so low as to be clear of the rail. The entire efforts of the crew were then directed towards lowering the boats, (starboard and port) Nos. 3 and 4. N. 3 under the charge of Mr. Smith, second officer, was launched in safety, but all attempts to launch No. 4 for a long while were fruitless. While the men were still employed in the attempt to do so, and as nearly as I can recollect, about 45 minutes after, she struck with a tremendous crash, the vessel began to part amidships; most of the hands left the boats at which they were working, and crowded to those which were out. It was at this time that the loss of life took place. The two forward boats being nearest the steerage, were naturally enough, those to which the steerage passengers crowded. The German families, as well as all the other passengers which have been lost, were all lost there, and the only way in which I can account for it, is this—when the vessel struck the sea was almost calm; but immediately after a considerable swell arose at the very time when she began to break up. The sea was breaking with great violence against the bow, and I presume it was the people crowding to the boat that caused some incautious person in the starboard boat No. 1 to cry to those who were standing by to cut the fall. His orders were unfortunately obeyed, and the consequence was that the stern of the boat was smashed to atoms against the ship's side, and most of the people in her perished.

The port boat, No. 2, which was also swung on the davits shared a similar fate, and in a somewhat similar manner. One of the davits, I am told, gave way with the weight of people in her; however that may be, I know that almost at one and the same moment, with boat No. 1, she was swamped, and turned bottom upwards; and it is supposed that the Engineers were drowned out of her. Mr. Smith who was on the weather side, then brought around his boat to the leeward of the vessel, where he was to lay off until daylight would enable him to pick up some more from the wreck, but this he found impossible to do. He was driven out to sea, and with great difficulty managed to bring his boat to land about 85 miles westward from the wreck. Another boat, under the direction of Mr. Tibbetts, fourth officer, and one in charge of the boatswain, after endeavoring for hours in vain to return to the wreck, got ashore at Marie Joseph. There was also another boat lowered in comparative safety, viz., port boat No. 4. It appeared however that it had sustained some damage too, as it filled immediately on reaching the water. Mr. Biggan, 3d officer, went down to assist those who were already in the boat, to bail it out, when he was driven out to sea, and has not yet been heard if.

About daylight the vessel parted completely in two, the forward part falling over almost on its beam, and the after part settling down in about twenty one feet of water. Throughout the day the whole of the passengers and crew were taken off by the boats belonging to the place, and throughout the night they sought to reward themselves by visiting the wreck and carrying off all the silver plate, along with the whole of the clothing belonging to both passengers and crew. Every effort was made that night to obtain a boat's crew, but not a single man could be found who would go. The magistrates are endeavouring to trace the guilty parties, but thus far unsuccessful.

A boat's crew went out on Tuesday morning to see if any of the wreck remained, and returned with the news that not a single plate of the vessel was to be seen.

The mails have been saved.—*Halifax paper.*

The Cape Breton *News* informs us that the Brookfield Grist Mill, at Mira, C. B., was destroyed by fire on the 12th inst. It was not insured. The owner, Rev. Dr. McLeod, is a loser by this accident of about £850,—and the inhabitants of that district deprived of a great inconvenience.

New Brunswick.

The St. John. N. B., papers state that several Companies of Artillery are about being trained to the use of the big guns. They will be instructed in Infantry practice, and furnished with the Enfield rifle, a large quantity of the latter having recently arrived there. The *Newbrunswicker* trusts soon to hear of the formation of Rifle corps throughout that Province. The Editor says: "As we remarked before, if we will not make preparations to defend ourselves when we have the means in our power, we are unworthy of defence on the part of the Parent Country, and insensible of the glorious privileges of Britons."

FROM HAYTI.—Dates are to Oct. 22.—Twenty persons concerned in the recent conspiracy, and the murder of the President's daughter, had been tried, convicted, and sentenced to death. Sixteen of them had already been hung. One was respited, and three had previously escaped to France. General Ocean Ulysses, for having suppressed the facts confiected with the insurrection, of which he was previously aware, was sentenced to three years imprisonment.

Port au Prince had been relieved from martial law, and the country was quiet.

TO SUBSCRIBERS.—We beg to remind our Subscribers who purpose to pay their subscriptions during the second Quarter that it will expire at the end of the present month.

The Protestant.

SATURDAY, DECEMBER 3, 1859.

Summary.

The English Mail which arrived at Halifax per R. M. S. *Europa*, on the Morning of the 30th ult., was received at the Post Office here, yesterday about 2 o'clock p.m. Liverpool dates are to the 18th ultimo. The most important items of intelligence will be found in another column.

The Steamer *Westmorland* performs her last trip for the the season to-day, proceeding from Charlottetown, to Summerside, and Shediac.

THE WEATHER.—The weather during the past Autumn has been unusually fine, and large quantities of Agricultural Produce have been shipped in good condition from our Island—we trust to a remunerative market. For a few days past the temperature has been low, and in the smaller Harbours ice is now forming fast—a significant hint to the vessels yet loading to fill up and be off without delay. Great as has been the exports of Oats and Potatoes, we understand it would have been much larger, could shippers have procured a greater amount of tonnage. We trust at the close of this year to be able to give our readers such information as will enable them to judge of the importance of our trade with the United States of America, now very considerable—and yearly increasing We understand from a gentleman in Charlottetown, engaged in this trade, that some 70,000 dozens of hens Eggs had been exported from Charlottetown, alone during the past Summer, to Boston—for these Eggs our good people must have received some £2,000 in hard cash.—*Isl.*

A special messenger arrived in town this (Wednesday) afternoon with the information, that the notorious Hughes, of St. Mary's Road, who is supposed to have shot Sheriff Smith's horse recently, yesterday fired three times at his son, a married man, severely mutilating one of his legs, which Dr Kay had been called upon to amputate. Cause of the quarrel not known.—*Monitor.*

The Victoria V. I. *British Colonist* says:—On Saturday, 24th Sept., a man named Hart, who was engaged in cutting saw logs near New Langley, B. C., met an accidental death by a tree falling on him. He was a native of either Nova Scotia or Prince Edward Island.

The rumored appointment of the Hon. Joseph Howe to the Governorship of the new Colony of British Columbia has not yet been gazetted in the English papers. There can, however, be little doubt of the truth of the report.—*Halifax Journal.*

Great preparations were making at Portsmouth to launch the *Victoria* 120, screw, on the 12th inst. Staging' &c., was being erected under the bows for the accommodation of Her Majesty, H. R. H. the Prince Consort, and the Royal Family, who were expected to be present at the launch of the noble vessel.

The Halifax markets are well stocked with country produce and prices have a downward tendency. Pork from 4d. to 5. Good Potatoes retail at 1s. 6d. per bushel. Oats at 1s. 9d. to 2s. Butter 10d. to 1s. Sevral cargoes are in from P. E. Island.—*Halifax Witness.*

The schr. *Paradise* Rude, which arrived here yesterday from Newfoundland, reports that the Schr. *Ada*, of Westpost, Capt. Bancroft, was totally lost, in Sandy Bay, N. F., on 8th October. The Capt. and crew all lost. The *Ada* was chartered by D. Cronan, Esq., of this city, and was on her return from a trading voyage.

A MERCHANT SHIP RUN INTO BY A WHALE.—Capt. Baker, of ship Herald of the Morning, of Boston, states that on his late passage from Callao, when off Cape Horn, his ship had the misfortune to be run into by a large whale. The whale struck the vessel forward, staving off about seven feet of the stem as far as the wood ends, and carrying away both bobstays. The damage done was so great as to cause the ship to leak very badly. The captain was obligded to throw overboard about seventy-five tons of the cargo to keep the ship from sinking, and both pumps were constantly going. The ship finally reached Hampton roads on the 8th inst.

Capt. M'Clintock has been notified by the Lords of the Admiralty that the Queen, in consideration of the brilliant success by which his late expedition to the Arctic regions was attended, has been pleased to order that from April, 1857, to September, 1859, during which time he was in command of the yacht Fox, shall count to him as sea time. This favour can only be granted by the Sovereign, and is rarely exercised.

The Bombay Guardian reports the symptoms of a religious revival in India. Four daily prayer meetings are held in Bombay—one among the soldiers of the 28th; one of native Christians, in Marathi; one at the General Assembly's Institution; and one at St Andrew's Church. The Bishop of Bombay (Dr Harding) favors the movement, and has issued a circular mainly composed of texts of Scripture.

Another Arctic expedition is talked of, to make further search for Sir John Franklin's journals and log books.

Capt. Tait of Barque *Christiana*, of Dublin who arrived here in the brig *Nancy*, reports left Dublin, Aug. 1, in ballast, with a crew of 16, bound to Miramichi. On Sept. 13, lat. 43 10, long. 40 25 experienced a tremendous hurricane from the S.E., in which a new topsail, close reefed, was split, and all hands at the pumps. On Sept. 20, in lat. 43 15, long. 41 52, had another hurricane which lasted two days The ship becoming very leaky, the crew finally abandoned her on the 27th, by being taken off the wreck by Capt. Young, whose conduct was worthy of a sailor. A portion of the crew of the lost ship was subsequently put on board the ships *Reliance* and *Advice*, both bound to Quebec.—*Halifax Record.*

An official census taken in China twice during the present century, at an interval of forty years, gives the following results: The first, taken in 1812, by order of of the Emperor Kia King, gave the number of inhabitants at 360,279,597,; and the second in 1852, under the reign and by order of the present Emperor Hien Feung, 536,000,300. If these accounts be correct, and there is nothing to lead to the supposition that they are not, the Chinese population has in forty years increased 176,629,703.

Holloway's Pills for the cure of bilious complaints, indigestion, flatulency, and affections of the liver.—Symtoms indicative of these disorders are a feeling of nausea, distension and spasmodic pain in the stomach, sense of oppression and sinking after eating, want of appetite, heartburn, languor, dejection of spirits, and general debility. The removal of the cause of complaint is the most important step, for which have recourse to Holloway's Pills, as they possess each cleansing and renovating properties that the action of the liver is speedily corrected, the redundancy of the bile carried off, the stomach strengthened the spirits revived, and the patient is restored to perfect health.

MARRIED,

On Tuesday, 22d ult., by the Rev. D. Fitz Gerald, Mr. VALENTINE BOYCE, Lot 48, to Miss JANE ANNE RATTRAY, St. Peter's Road.

On the same day, by the same, Mr. WILLIAM HOARE, to Miss ANNE PAULLIN, both of this city.

On the same day, by the same, Mr. GEORGE PEAREN, to MARY DAVIS, W., both of this city.

On the 29th ult., by the Rev. Thomas Duncan, Mr. MALCOLM DARRACH, of Cove Head, to Miss SARAH DARRACH, of Wiltshire.

At Charlottetown, on the 28th ult., by the Rev. D Fitz Gerald, Rector of St. Paul's, RICHARD HARTSHORNE, Esq., of H. M. Dockyard, Halifax, to MARY JANE, eldest daughter of Laurence Tremain, Esq, M. D.

On 1st inst., at the residence of the bride's father, by the Rev. George Sutherland, Mr. JOHN ALEXANDER WARREN, Wheatly River Mills, to CATHERINE LONIE, second daughter of James Rattray, Esq., Maplebank.

At St. Columba's Church, East Point, on the 15th ultimo, by the Rev. D. M'Donald, MR JOSEPH M'AULAY, of Black Bush, Lot 44, to CATHERINE, second daughter of James Beaton, Esq., East Point.

By the Rev. Dr. Knox, at the Manse, Mount Salem, on Wednesday last, MR BENJAMIN JENKINS, to MARY, the eldest daughter of Mr Howard Gay, of Lot 49.

At Indian River, on the 22d ultimo, by the Rev. James M'Donald, T. P. M'LELLAN, to MISS MARY CAMPBELL, daughter of John Campbell, of Richmond, Malpeque, Lot 19.

DIED,

At Charlottetown, yesterday evening, the 2d instant, MR GEORGE MAWLEY, aged 35 years. His funeral will take place from his mother's residence on Monday next, at 2 o'clock, p. m., when friends are requested to attend.

On Tuesday morning, 29th ult, after a few weeks' illness, JAMES MORRIS, Esq, Commission Merchant and Auctioneer, and Councillor for Ward No. 1, of this city, in the 32d year of his age Mr. Morris was a young man of high moral worth and industrious business habits, and his loss is universally regretted.

On the 16th ult., ARTHUR HAROLD, youngest son of the Rev. J. R. Narraway, Superintendent of the Sackville Circuit, aged 9 months.

At Milton, Malpeque Road, on 24th ult, ANN, the beloved wife of Mr. John T. Rodd, and third daughter of Mr. Alexander McLauchlan, Cove Head, aged 22 years.

At Halifax, on the 26th ult., after a lingering illness, the Rev. S. N. BENTLY, A. M., recently Pastor of the North Baptist Church of that city, aged 33 years.

On the 23d ult., at St. John, N. B., after a short illness, Mr. SAMUEL SMILER, one of the proprietors of the Temperance Telegraph, in the 34th year of his age.

At Montague River, on the 3d Nov., Robert, third son of Mr. Donald Dewar, aged 32 years. He was respected by all who had the pleasure of his acquaintance; his end was peace.

At Lot 49, on Friday, the 25th ultimo, after a few hours illness, much respected, Mr. Robert Jones, sen., at the advanced age of 82 years.

SHIPPING—PORT OF CHARLOTTETOWN.

INWARDS.

Nov. 25—Schr. Martha Marie, Clark, Boston, goods Brigt. Happy Return, Vince, Newcastle, N. B., bal.

26—Scue Gotha, Forrestal, Malgrave, N. S., bal.

28—Jane, Walsh, Pugwash, limestone. Flora, Hingley, Tatmagouche, lumber. Schr. Lively Lass, Robertson, Pictou, coal, &c. Brigt. Brothers, McRae, St. John's, N. F., herring.

Dec. 1—Schr. Eglantine, Eldridge, Boston, goods. Ada Le Howard, Stahl, do., do. Diadem, Walsh, Gloucester, U. S., bal. Richard O'Brien, O'Brien, Halifax, goods. G. C. S., McKay, Boston, bal. Magnet, Pye, Halifax, goods. Ama, Graham, Boston, do. Morning Star, Crispo, New York, do. Argo, Baldwin, St. John's, N. F., fish, &c. Iris, Kennison, Boston, goods. Conservative, McFadyen, Arichat, fish.

OUTWARDS.

Nov. 25—Schr. Marciera, Dunton, Gloucester, U. S., produce. Brigt. Zenobia, Salmond, London, G. B., timber and deals. Schr. Smith Eldridge, Chasson, Boston, oats. Brigt. James Henry, Flynn, St. John's, N. F., produce. Zelie, Deagle, Pictou, bal.

26—Bark Gazelle, Cameron, Liverpool, G. B, timber, deals, &c.—by W. W. Lord & Co and others. Schr. Helena McGregor, Arnold, Halifax, produce Romp, Swain, St. John, N. B., do. Mary, Bartlett, Newfd., do

29—Schr. Telegraph, McNabb, New York, oats. Ship Isabel, McDonald, Liverpool, G. B, timber and deals—by Duncan, Mason & Co. Schr. Bonita, O'Sullivan, Boston, oats.

29—West Gleam, Gore, Gloucester, U.S., produce. Julia, Walsh, Pictou, bal. Schr. Trial, McDonald, Pictou, bal. Brigt. Topaz, Walsh, St. John's, N. F., produce.

30—Brigt. Ann, Beanole, Halifax, produce.

The Schr. "Clifford," from Souris, bound to Halifax, was driven on Panmure Island, near the entrance of the Port of Georgetown, on Thursday, the 24th ult., and has since become a total wreck. The crew with much difficulty saved their lives; they arrived here on Wednesday last, by mail.

Memoranda.

ST. JOHN'S, N. F., Nov. 14—Arrived—Abeona. 19th—Maggie, McNeill. 19th—Meteor, White; Maid of Erin, Taylor; Comet, Flyn. Cleared—16th—Argo. 19th—Brothers, McRae.

HARBOUR GRACE, N. F., Nov. 15th—Arrived—Caroline, Barret.

Notice to the Friends of "The British Messenger."

THE SUBSCRIBER REQUESTS ALL who wish to take the above excellent Paper for 1860, to signify the same to him by handing in their names and subscriptions forthwith.

24 Dec. 1859. 2ii JAMES DESBRISAY.

STOCK, GRAIN, &c.

TO BE SOLD BY AUCTION, ON THURSDAY, the 8th December instant, on the Farm formerly occupied by Mr. William Leggt, Milton, Malpeque Road, six miles from Charlottetown, now the property of John T. Rodd—

1 Mare, 3 years old,
1 fast trotting HORSE, 7 years old, known as "Terry the Fiddler"
3 Milch COWS (in calf,) 1 Fat COW,
1 HEIFER, 2 years old, in calf,
3 Heifer CALVES, 6 PIGS,
5 stacks prime OATS, A quantity HAY,
1 COOKING STOVE.

TERMS—Three Months' credit for Stock, &c.; for Grain, till 1st October next, on approved joint Notes of Hand.

November 3, 1859.

GEORGE DOUGLAS,
Kent Street, Charlottetown,

RESPECTFULLY SOLICITS THE ATTENTION of Persons visiting the City, and the Public generally, to his very large and extensive Assortment of

FASHIONABLE FURNITURE,

CONSISTING OF

Tete-a-Tetes, Lollings, and Lounges;
Chamber Sets, highly finished;
Grained and Painted Do., very cheap;
Drawing Room, Parlor and Extension Tables;
Bureaus, Sinks, Light Stands, Whatnots, Tenporys;
Hat Stands, Towel Racks, Cribs, Cradles,
Bedsteads, all styles and prices;
Mattresses, Bolsters, and Pillows;
Window Cornices, Bands,
Curtain Fixtures, Tassels, and Cord;
Drawing Room, Parlor, and Dining Room Chairs;
Arm, Rocking, Invalid and Recumbent Chairs;
Cane and Wood seat Do., of every description;
Office Chairs and Cushions;
Looking-glasses and Pictures;
Gilt and dark Mouldings for Picture, Portrait, and Photograph Frames;
And a great variety of Furniture, too numerous to mention, —all of which have been selected with great care, and will be sold at very low prices.

☞ For anything in the above line, call and examine Goods and Prices before making a selection.

GEORGE DOUGLAS.

Kent Street (adjoining the residence of the Hon. Geo. Coles,) Nov. 30, 1859. 2m.

T. CAMERON, Tailor, Water-street,

SOLICITS A SHARE OF PUBLIC patronage, and warrants all garments made by him to fit, or no sale.

December 3d, 1859. tf

THE SUBSCRIBER HAS RECEIVED from ENGLAND, HALIFAX, and BOSTON, his—

FALL SUPPLY.

Consisting of in GROCERIES—

Tea, Coffee (green, roasted and ground),
Sugar, Rice, Soap, Raisins, Currants,
SPICES, &c., &c.

—IN—

HARDWARE.

BLACKSMITHS' ANVILS and BELLOWS, Tin, Sheet Iron, Zinc, Nails, Bed Screws; Rim, Mortice, Stock, Till, Chest and Cupboard Locks; Knives and Forks, Blacklead, Blacking, Matches, Shoemakers' Hemp and Flax.

GLASS (from 8 x 10 to 24 x 36), Putty, Oils, &c., &c.

Which he offers wholesale and retail cheap for Cash.

W. E. DAWSON.

Great George-street, 2d Dec, 1859. 6w

Burnett's Cocoaine.

Burnett's Cocoaine. Burnett's Cocoaine.

The Human Hair.

HOW many persons abuse this delicate and beautiful ornament, by burning it with alcholic washes and plastering it with grease, which has no affinity for the skin and is not absorbed. BURNETT'S COCOAINE, a compound of Cocoa-nut Oil, &c., is unrivalled as a dressing for the hair—is readily absorbed, and is peculiarly adapted to its various conditions preventing its falling off, and promoting its healthy growth

BURNETT'S COCOAINE.

A compound of Cocoa-nut Oil, &c., for dressing the Hair For efficacy and agreeableness, it is without an equal.

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

TESTIMONIAL.

BOSTON, July 19, 1857.

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

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

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

Yours, very truly,
SUSAN B. POPE.

BURNETT'S COCOAINE.

☞ A single application renders the hair (no matter how stiff and dry,) soft and glossy for several days. It is conceded by all who have used it to be the *best and cheapest hair-dressing in the world.*

Prepared by JOSEPH BURNETT & Co. Boston.

For sale by dealers generally at 50 cents a bottle, and by

M. W. SKINNER, Agent for P. E. Island.

Wrapping Paper and Paper Bags

JUST RECEIVED, AND FOR SALE at Haszard's Book-store.

New Books!

JUST RECEIVED from the United States, and for sale at "HASZARD'S BOOK-STORE," Queen Square.

Miller's Testimony of the Rocks.
Miller's Popular Geology, with Mrs Miller's resume of the progress of Geological Science within the last two years.
Spurgeon's Sermon's, third, fourth and fifth series.
The Prince of the House of David, by the Rev J. Ingraham
The Pillar of Fire, or Israel in Bondage, by do.
Josephus complete works, 7s 6d and upwards.
Pollock's Course of Time.
Miss Landon's complete works.
The Female Jesuit. Life among the flowers.
The Morning Star. The Angel's visits.
Happy hours at Hazel nook. The Spirit Land.
Lady Blessington's conversations.
Waverly anecdotes. Morphy's games of Chess.
Cookery books. Cornell's Geography.
Every man his own Lawyer.
Juvenile books in great variety.

☞ Further extensive supplies expected from Great Britain and United States.

October 20, 1859.

CHAMBERS'S

REPOSITORY OF INSTRUCTIVE AND AMUSING TRACTS.—This Illustrated Work resembles in some respects the Miscellany of Tracts published a few years ago, aiming at a higher, though not less popular tone, and will satisfy, it is hoped, the new requirements of the day in regard to literary elegance—the papers being original compositions, prepared expressly for the work by popular and practised writers. Each volume is illustrated with Wood engravings, and has a neatly engraved Title-page.

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

Farm and Garden.

Bedding for Cattle.

The importance of this is conceded for the horse, and most humane owners provide straw or refuse hay to put the nag at his ease when he lies down in his stable. It is quite as important for all the ruminant animals that we have domesticated. Instinct prompts them to seek the dryest, warmest spot in the pasture for their repose, and Nature spreads for them the soft green turf, quite as much for their rest, as for their sustenance. The wise farmer will profit by Nature's hint, and when he stables his cattle for the Winter, will provide dry warm beds.

Bedding favors the accumulation of fat and muscle, by helping to retain the animal heat, and promoting quiet and comfort. It also promotes the secretion of milk in cows, for the same reasons. Any one can satisfy himself on this point, by experimenting with a cow a week in a well bedded stable, and a second week upon the bare ground in the barn yard. Cows in milk are kept much cleaner with a good bed, and this is an item of prime importance, with all who love clean milk. Quite a variety of substances are used for bedding. Straw and hay are the most common, as they are the most convenient, especially to farmers who raise grain largely, or who have a good deal of swamp land, yielding poor hay.

In cities and villages, they are often too costly, and this has led to various substitutes, some of them quite as good as straw, and having this advantage, that they add very much to the manure heap. Dry saw-dust, from saw and shingle mills, and the fine chips and shavings from planing mills, all make good bedding. Spent tan bark, when dried in the sun, also serves the same purpose, and makes a much more valuable manure. Eel-grass is also much used for this purpose, by the sea shore farmers, and answers well. Leaves from the forest, especially those of hard wood trees, make a still better bed and form one of the best composts for the garden or field.

Dried turf from a salt marsh is, on the whole, the best bedding we have ever used in our stable. It is cut in Summer, in blocks of about a cubic foot each, dried in the sun a few weeks, and then stored under cover for use. It is very light, spongy, and absorbs urine better than any thing we have ever tried. A layer of it under a horse will last about two weeks before it is saturated. It is then thrown into the barn cellar, to undergo fermentation.

One great advantage of this, and of the saw-dust and tan-bark is, that they put the animal heat of the stock to an economic use. It promotes the decomposition of the vegetable matter, and swells the manure heap very rapidly.

Any one, or all of these materials are exceedingly valuable in the stable, and the stock owner should use them as largely as possible, for the purpose of increasing his stock of fertilizers.—*American Agriculturist.*

Winter Protection of Trees and Plants.

Fruit and ornamental trees planted this Fall, are benefitted by a mound of earth a foot high, thrown up around the trunk. Let this earth be brought to the tree from another quarter, not taken off from the extremities of the roots, and so exposing them, as is too often done. Such a mound will keep the trees steady against the wind, and protect the trunks from the inroads of mice. Cunning as these vermin are, they don't know enough to ascend a bank of fresh earth in search of green fodder. For pear-trees, subject as they are to frozen sap-blight, we would suggest the additional defence of a light board or section of bark set up against the south side of the trunks. A hay-band wound on loosely, answers a good purpose. Dwarf pears need special care in Winter, if the ground continues bare. Their roots need a covering of manure or a mound of earth.

As to cherry trees, do the best you can, and even then, expect some injury and loss in the northern States. For the splitting of the trunk so common, the protection recommended for the pear tree is worthy of trial.—*Ib.*

What Variety of Apple Seeds to Plant.

If it is intended to raise seeding trees to obtain new varieties of apples, it is advisable to procure seeds of the best known varieties of fruit, as these will be more likely to yield superior kinds. Where the object is to raise stocks for grafting with improved fruit, it is better to sow seed from natural fruit. The stocks will be more likely to grow up hardy and vigorous.

Miscellaneous.

Fashionable Anthem.

Long live our gracious Queen,
Who won't wear Crinoline,
Long live the Queen.
May her example spread,
Broad skirts be narrowed,
Long trains be shortened,
Long live the Queen.

O storm of scorn arise,
Scatter French foolories,
And make them pall.
Confound those hoops and things,
Frustrate those horrid springs,
And India-rubber rings—
Deuce take them all.

May dresses, flaunting wide,
Fine figures cease to hide—
Let feet be seen.
Girls to good taste return,
Paris flash modes unlearn,
No more catch fire and burn—
Thanks to the Queen.

—*Punch.*

Was John Bunyan a Literary Thief?

Let us hear him in his own defence:—

"Some say the Pilgrim's Progress is not mine,
Insinuating as if I would shine
In name and fame by the worth of another,
Like some made rich by robbing of their brother.
Or that so fond I am of being sire,
I'll father bastards; or, if need require,
I'll tell a lie in print to get applause.
I scorn it: John such dirt-heap never was,
Since God converted him. Let this suffice
To show why I my Pilgrim patronize.

"It came from mine own heart, then to my head,
And thence into my fingers trickled,
Then to my pen, from whence immediately
On paper I did dribble it daintily.

"Manner and matter too was all mine own,
Nor was it unto any mortal known,
Till I had done it. Nor did any then
By books, by wits, by tongues, or hand, or pen,
Add five words to it, or write half a line
Thereof; the whole, and every whit, is mine."

Thus writes honest John. I believe him.

But a strange story is going the round of the papers, to the effect that the Pilgrim's Progress is an enormous plagiarism! Guiloume de Guileville, a Frenchman, who lived in the fourteenth century, wrote a work entitled, "The Pilgrimage of the Soul." A translation of it was printed by Caxton in 1492, and a new translation, by Miss C. J. Cust, has been recently published in London. The *Dublin Freeman* of Sept 29, says:—"Bunyan's *Pilgrim's Progress* is nearly a verbatim copy of this rare work, with a few attractions here and there to give it the tinge of originality! I have the work before me as I write, and when it reaches your hands you will be able to judge what measure of credit John Bunyan is entitled to. The fact can no longer be disputed that John Bunyan, of pious memory, was nothing more nor less than a literary swindler, and that the sublime sentiments enunciated in the Progress were not those of an inspired follower of the 'reformed faith,' but of a Catholic divine who lived and died long before John Bunyan saw the light."

In reply to these bold assertions, the Editor of *Notes and Queries* observes (Oct. 22d)—"This is a most disgraceful piece of misrepresentation, in which it is difficult to say whither religious bigotry or unscrupulous mendacity has the preeminence. The Pilgrim's Progress, so far from being nearly "a verbatim copy of the Pilgrimage of the Soul, really contains only such occasional resemblances as are almost inevitable from the similarity of their subject."

Apart from all other considerations—such as the improbability of Bunyan's acquaintance with a book which was printed nearly two hundred years before his own, and must have been by that time extremely rare—and the peculiar style, method, and course of thought, all betraying a thoroughly English original—it may be unhesitatingly asserted that the Pilgrim's Progress could not have been written by a Roman Catholic. The regard shown to the Scriptures—the delineations of religious experience—the absence of all priestly notions—and above all, the unmistakeably Protestant tone of the whole work (witness the account of "Faithful," and the references to "Giants Pope and Pagan"), stamp it as the production of an intelligent and warm-hearted Protestant.

But there is one point of difference between the two books which ought to have prevented any suspicion of plagiarism. De Guileville's *Pilgrimage of the Soul* is not a narrative of religious history on earth, but an account of the journey through purgatory, after death! As Mr Offer remarks,—"Bunyan's Pilgrim's Progress is that of a man from his conviction of sin until he dies. The Pilgrimage of the Soul *commences* where Bunyan *ends!* and shows the soul's horrid state for thousands of years in purgatory, until released on the intercession of the Virgin Mary."—(*Notes and Queries*, Oct. 22, p. 332).

In his complete edition of "The Works of John Bunyan," (three volumes, royal octavo, published by Blackie and Son, Glasgow) Mr Offer has given a very valuable "Introduction" to the Pilgrim's Progress, containing an account of many works, in different languages, which have been supposed to resemble Bunyan's. There is a full analysis of De Guileville's book. The following extract is from the Soul's appeal to Mary:—

I am be-known that I have done amiss,
Eternal death deserred with my deed;
But gracious Lady, Queen of Heaven's bliss,
Thou be my help and comfort in this nede.
I am that same that highly have mis-wrought
Against thy child Jesus, and eke thee;
Yet know I well that Lion is he not,
Nor those nor might no Lioness be,
In thou there is no malice nor cruelty.

Though that I have thy son and thee aggrieved,
By thee is all my trust to be relieved."

John Bunyan never wrote anything like that!

De Guileville's description of purgatory and hell are of the most doleful kind. His poor pilgrim had been but three days in purgatory when he imagined that he had "suffered a thousand years' indescribable torture," for "the fire was so fierce, that if the great sea fell therein it would be dried in a moment." But the church sent "a quantity of prayers, masses, and good works," to comfort the suffering souls, "all swimming in hot fire," and it was "ointment that relieved their horrid pains." There was no relief, however, for one class:—the "boiling cauldron and pit of hell was boiling full of heretics; and when our Lord shall renew the world, all their burning and stinking and horrible pains shall be renewed." Among them doubtless, according to Romish theology, John Bunyan himself will be found! The man must be a fool or a knave who can charge *him* with copying De Guileville!—*Cor. of Christian Messenger.*

Capacity to Dance.—It is reported of Daniel Webster, that on being asked by a young fop at Washington, who plumed himself upon the grace and dexterity of his heels, "if he did not dance!" replied "No, Sir; I never believed that I had the capacity to learn!" An answer in good keeping with the sterling common sense and greatness of such a man.

There are those who can dance, who can do little else; and an exquisite dancer is not commonly distinguished for either high intellectual or moral qualities. Ball-room renown is renown of the most worthless kind. The slenderest capacity is a capacity to dance.

Cultivation of Fish.

A correspondent of the Laurensville Herald, thus describes a fish pond in Sumter (S. C.) district:—

"During my late visit to Sumter, I was shown all over the plantation of my friend, Freeman Hoyt, Esq., and here I met with a perfect model of a domestic fish-pond. Mr. Hoyt told me that the little stream of water running through his place was the main thing that sold him the land. The branch ran through a low place of such a form as to enable him, by a dam of some 50 yards long, to construct a pond of 700 feet in length by 150 in width, with a depth varying from the shores to 12 or 15 feet in the center. This gives him a pond of over 2¼ acres, where he could raise nothing else. One year ago this spring, he deposited in this pond 8 good-sized trout, and near 3,000,000 eggs, with a large amount of smaller-sized fish for the trout to feed upon; and now the water is literally swarming with the finny tribe. His trout are one year old, and I caught one that was over seven inches long. Mr Hoyt will not catch his trout until next year, and then I think he may almost be able to supply the town of Sumter with fish.

A Great Canal Project.—The London Illustrated News states that the Bay of Biscay and the Mediterranean are to be united, and 1,200 miles to be saved, by a great canal through the interior of Spain. The project has received the sanction of government of Spain, and the Queen, by her royal proclamation of March 25, 1859, has granted to its projector, Mr Charles Boyd, of Barnes, Surrey, England, two years to make the necessary preparations for carrying it into effect. This gigantic work, which is designed for the purpose of shortening the passage of shipping to and from the Mediterranean and the ports of northern Europe by more than 1,000 miles, will be 285 miles in length, 340 feet wide and 30 feet deep—available for vessels of the largest and most unprecedented dimensions. It will commence at Bilboa, on the coast of Biscay, and proceeding through the Cantabian mountains and the valley of the Ebro, Mediterranean, at the Bay of Alfaques, in Catalonia. The cost of this enterprise has not yet been ascertained, but it is almost certain that a large portion of the expenses will be borne by the Spainish government.—*Scientific Amer.*

"One Man's Meat another Man's Poison."—On this subject an able writer in 'Blackwood's' Magazine says that, in 1844, a French soldier was forced to quit the service because he could not overcome his violent repugnance and disgust towards animal food. Dr. Prout knew a person on whom mutton acted as a poison. He could not eat mutton in any form. The perculiarity was supposed to be owing to caprice, but the mutton was repeatedly disguised, and given to him unknown, but uniformly with the same result of producing violent vomiting and diarrhœa. And from the severity of effects, which were, in fact, those of a virulent poison, there can be little doubt that if the use of mutton had been persisted in, it would soon have destroyed the life of the individual. Dr. Pereira who quotes this passage, adds, "I know a gentleman who has repeatedly had an attack of indigestion after the use of roast mutton meat." Some persons it is known cannot take coffee without vomiting; others are thrown into a general inflammation if they eat cherries or gooseberries. Hahn relates of himself that seven or eight strawberries would produce convulsions in him. Tissot says he could never swallow sugar without vomiting. Many persons are unable to eat eggs; and cakes or puddings, having eggs in their composition, produce serious disturbances in such persons, if they are induced to eat them under false assurancees.

A CURE FOR THE AFFLICTED!

HOLLOWAY'S OINTMENT.

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

BAD LEGS AND BAD BREASTS.

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

SKIN DISEASES, HOWEVER DESPERATE, MAY BE RADICALLY CURED.

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

WOUNDS, BRUISES, BURNS AND SCALDS.

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

PILES AND FISTULAS.

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

GREAT HOUSEHOLD REMEDY.

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

DROPSIES.

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

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

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

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

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

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

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

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

Ayer's Cathartic Pills.

THE DRAWING-ROOM
PORTRAIT GALLERY
OF
EMINENT PERSONS,

Principally from photographs by Myall in Her Majesty's private collection, and from the Studios of the most celebrated characters in the United Kingdom. Two volumes have been issued, beautifully bound and gilt, containing 40 portraits each, and are sold at the extremely low price of 30s each. Among the Portraits are the following:—

His Royal Highness the Prince Consort, K. G.
The Princess Frederick William of Prussia.
His Royal Highness the Duke of Cambridge, K. G.
The Hero of Lucknow—Major General Sir John Inglis.
The Hero of Kars—Major General Sir W. F. Williams.
The Hero of Delhi—Major General Sir A. Wilson.
The Hero of the Redan—Gen. C. A. Windham.
Sir Colin Campbell and Dr. Livingstone.
Prince of Prussia and Bishop of Oxford.
Lord Panmure and Hon. G. M. Dallas.
Lord Chelmsford and Dr. Finsey Kelly
Lord Campbell and the Marquis of Salisbury.
The Earl of Shaftesbury and Professor Faraday.
Lord John Russell and Lord Palmerston.
Rev. Montague Villiers and Sir John Ratcliffe.
Charles Kean and Rev. Hugh Stowell.
The Lord Mayor of London and Lord Berners.
Rev. Dr. Cumming and Viscount Combermere.
Right Hon. Lord Chelmsford and Right Hon. Lord Campbell
The Archbishop of Canterbury and Bishop of Carlisle.
J. Brunel, Esq., C. E., and M. Piccolomini.
The Bishop of Winchester and Lord Brougham.
Lord Lyndhurst and John Bright, Esq., M. P.
The Earl of Carlisle and the Bishop of Ripon.
Cardinal Wiseman and Sir John Burgoyne.

—ALSO—

A few copies of the Portraits of General Williams, the Hero of Lucknow Sir J. Inglis, the Princess Frederick William, and Piccolomini, in paper covers.

Ayer's Cherry Pectoral.

SCROFULA, OR KING'S EVIL.

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

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

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

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